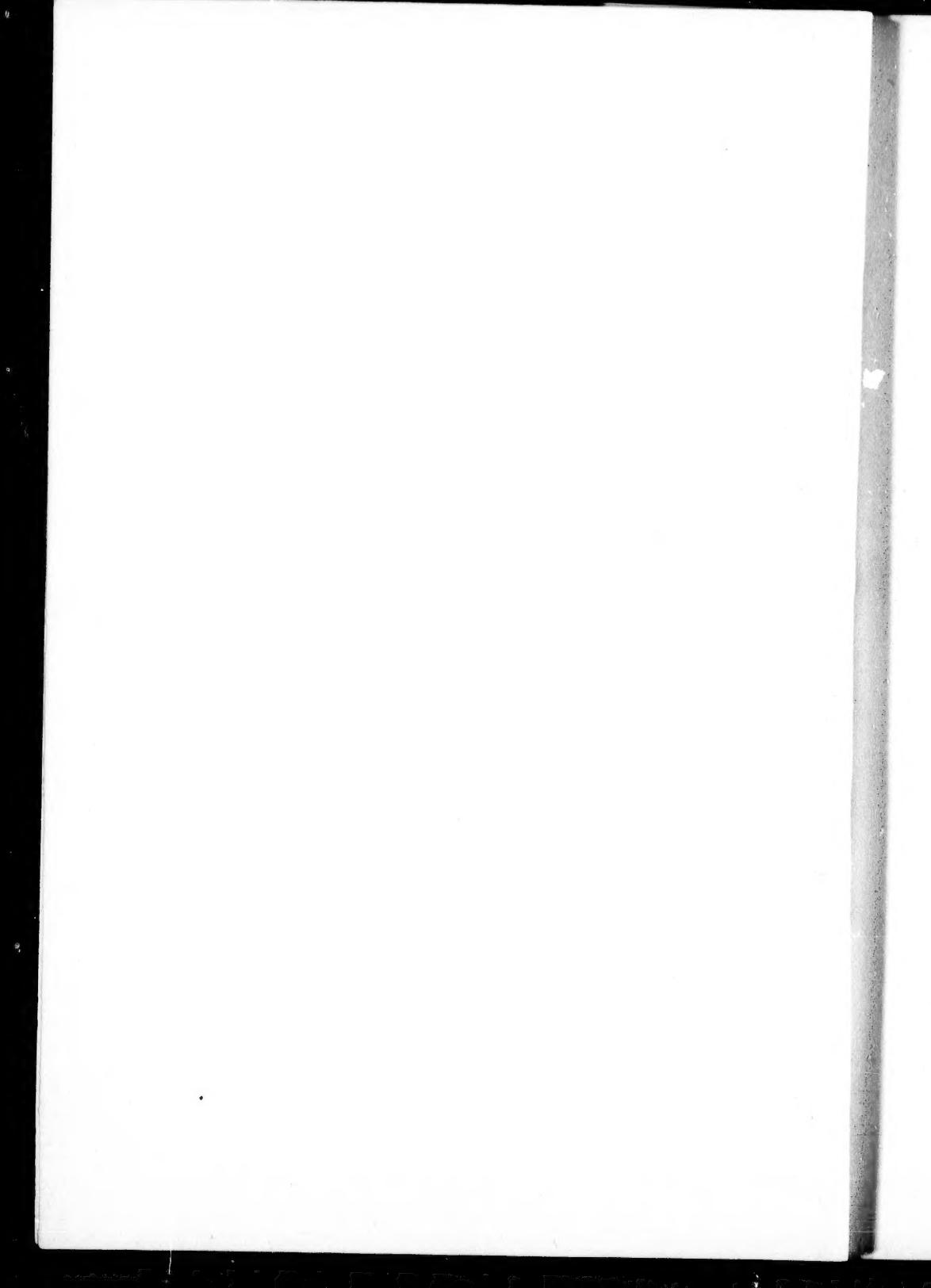


LAYMAN'S HANDBOOK.



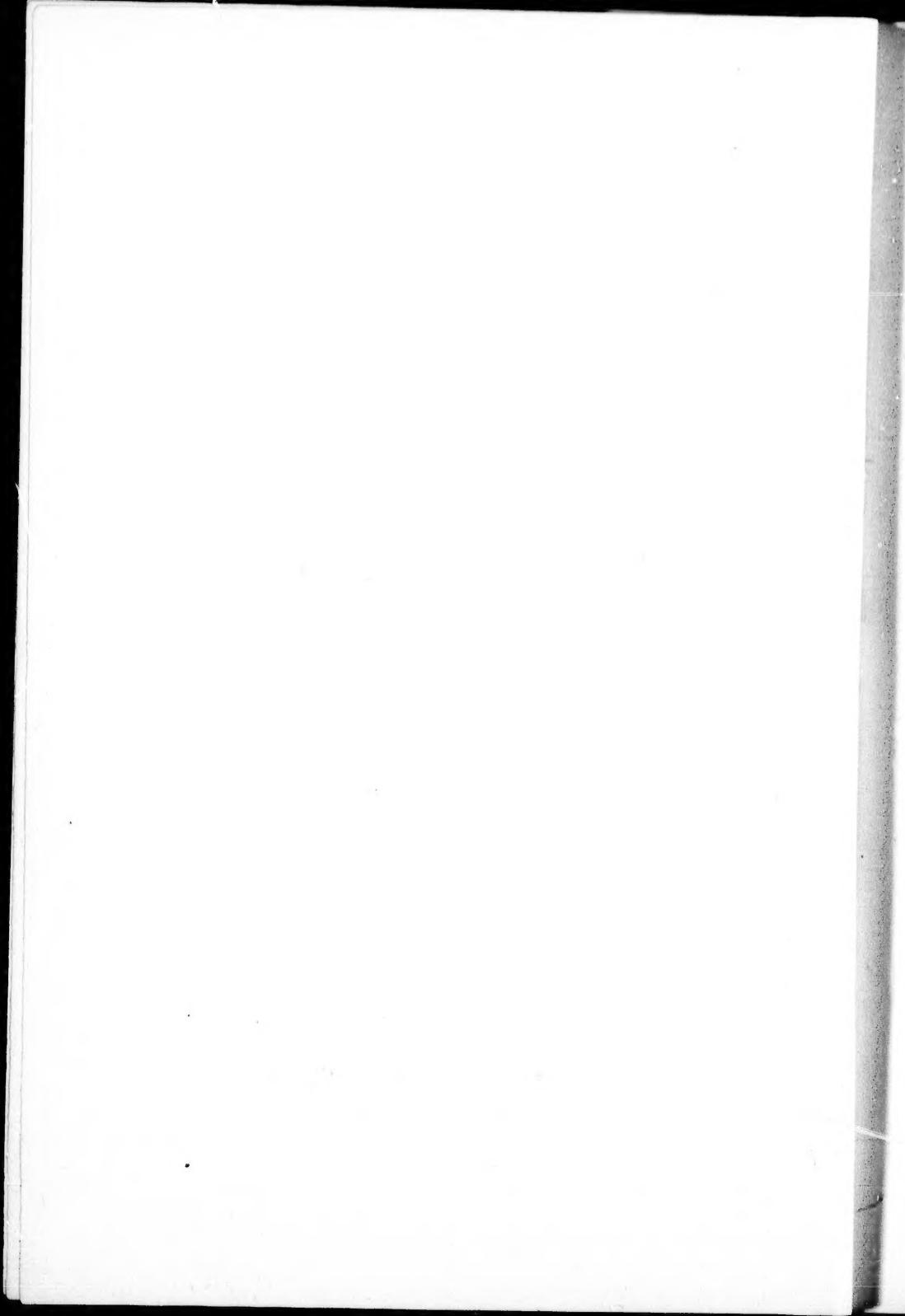
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PROTESTANT EPISCOPAL
LAYMAN'S HANDBOOK,

BEING CHIEFLY
AN EXPLANATION
OF
THE INNOVATIONS OF THE LAST
HALF-CENTURY.

TOGETHER WITH
*A Short Account of the English Inquisition of
the 17th Century.*

TORONTO
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PREFACE.

“Every man to his trade, quoth the boy to the bishop,” is an old and true proverb—to the clergyman, divinity; the barrister, law; the doctor, medicine; the merchant, traffic; the mechanic, the use of instruments or tools, and in this busy world few are able to devote much time to any but their own branches, and we therefore offer this little work to those of our brethren who may be anxious to solve certain moot points, for in two sermons a week ministers cannot be expected to explain everything; besides which they do not always judge matters from a layman’s standpoint, sometimes preferring Churchianity to Christianity, and at times, too, not appearing to remember that “there is no respect of persons with God” (Rom. ii. 11), and that whether seated like sovereigns on the dais or raised chancel, or beneath in the nave, all Christ’s faithful followers are “priests and kings unto GOD,” (Rev. i. 6.)

Although in the past half century we have listened to many most admirable preachers, there are still vexed questions which we have never heard referred to in the pulpit, one amongst

them being the so-called Apostles' Creed, which was not written by the Apostles, neither does it in one respect contain their doctrine.

The rubric does not even agree with the Articles! In the former which every one reads and with few exceptions believes, because it is in the Prayer Book, it is unequivocally called "The Apostles' Creed," while in the 8th Article it is styled "*commonly called* the Apostles' Creed," but how many read the Articles and of those readers how many are there who notice the discrepancy?

Our Reformers who had just come out of the Church of Rome could hardly help believing some of the traditions, one of which was that each of the twelve Apostles had a share in its composition, but it is now acknowledged that its earliest known form, viz: that of Ruffinus, A.D. 390, with one important clause excepted, dates from about three centuries after the death of the last of the Apostles. That clause, and we never hear minister and people say "He descended into hell" without a painful feeling, was a later addition. Moreover the word 'Catholic' does not occur in the above creed having been also a later addition.

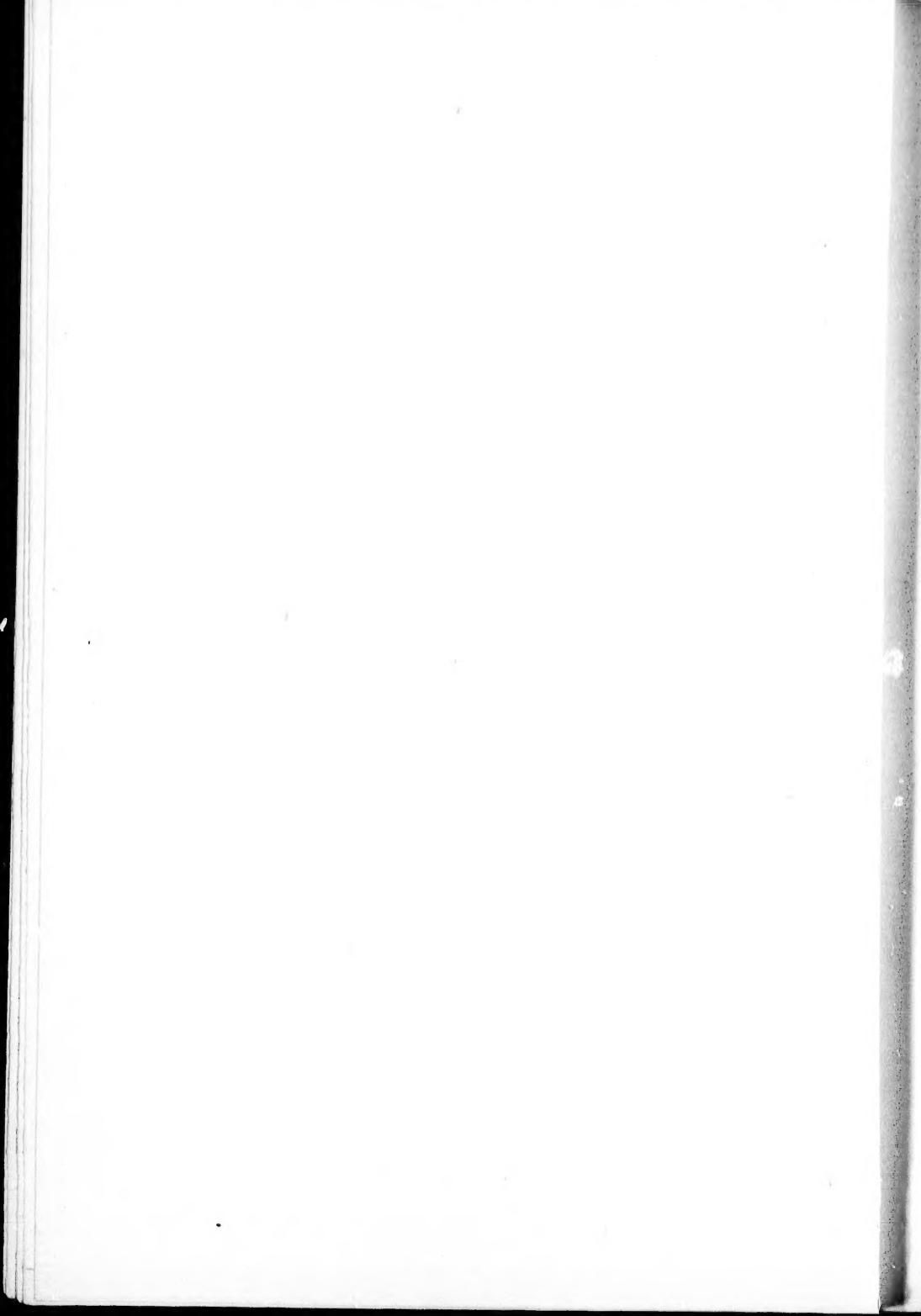
Is it Apostolic doctrine that our most blessed

Lord told the penitent thief that He would meet him this day *in hell?* Can this be proved as stated in the 8th Article? The Nicene Creed does not say so, neither does the so-called Athanasian Creed.

In the rubric this last creed is styled "commonly called the Creed of St. Athanasius," while in the 8th Article it is called *outright* the Athanasian Creed.

We know now, however, that bishop Athanasius did not write this creed, and the Americans left it out of their Prayer Book a century ago.

If we have not always been careful to quote our authorities the reason is evident, this work being intended principally for the general public who frequently have not the time nor opportunity to refer to such. As regards scholars they will not need the information.



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PROTESTANT LAYMAN'S HANDBOOK

year one
Toronto,

Absolution. At the Hampton Court Conference in 1603, when the Prayer Book was revised for the fourth time, the Puritans (who were so called because they desired the pure word of God free from tradition) or original Low Churchmen, objected to the word Absolution in Morning and Evening Prayer, as having a Popish sound, and as a slight concession the words "or Remission of Sins" were added. It was then to be pronounced by a Minister, but at the Revision of 1662, that title was changed to "priest," in direct opposition to their wishes. Before that alteration deacons could use it.

There are many who believe that our so-called priests have themselves the power by this absolution to absolve the people from their sins, from the words of Christ "Whosoever sins ye remit, they are remitted,"—but this power was given to His Apostles alone, who had no successors.

Wheatly (not to be confounded with Arch-

—bishop Whately) in his *Rational Illustration of the Book of Common Prayer*, says that when the priest by virtue of this power and commandment declares and pronounces such absolution and remission those in the congregation who truly repent and unfeignedly believe GOD'S Holy Gospel (though the priest does not know who or how many there are that do so) *have yet their pardon conveyed and sealed to them at that very instant through his ministrations!* And there are many who agree with him, but should a penitent sinner on a Monday morning say

“Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee—
O Lamb of GOD, I come.”

must he wait until the priest has pronounced the Absolution on the following Sunday before his pardon is “conveyed and sealed” to him—and what if he dies before that Sunday? Moreover if this mortal can so easily obtain our pardon by pronouncing a few words, why cannot he also heal the sick?

In all the modern revised Prayer Books (except the Irish which needs to be revised again) this priestly assumption is guarded against. Perhaps the best is in the English Reformed Episcopal Prayer Book, wherein it reads “The Declaration of GOD'S mercy to all who truly repent and believe His Holy Gospel,” and instead of saying that GOD hath given power and commandment to his ministers it reads that GOD hath “declared and pronounced

—to His people, the Absolution and Remission."

It is the same in the Canadian R. E. P. B. except that the word Absolution is expunged. In the first Canadian R. E. P. B. the Absolution was entirely expunged and that in our Communion Service used instead; not called an Absolution, however, and the word *us* was substituted for *you*. "Have mercy upon *us*; pardon and deliver *us* from all *our* sins."

Among the many proposed alterations perhaps the most judicious is that the rubric be changed to "A Declaration that GOD pardoneth penitent sinners, to be read by the minister," and further to alter it to "hath declared and pronounced to His people *free and full forgiveness* of their sins," thereby doing away entirely with the idea of priestly absolution.

In the Spanish Prayer Book after a Declaration of God's mercy to be said by the Presbyter (or the Bishop if he be present) the people answer "God Almighty have mercy upon thee also, pardon all thy sins, and bring thee unto life everlasting, through Jesus Christ our Lord. Amen."

Agnus Dei after Consecration. When the "Agnus," or in English, "O Lamb of God that taketh away the sins of the world" is said or sung here, it means that it is then sung to the LAMB HIMSELF, who is there before the so-called priest on the so-called altar! This is Romish doctrine for that Church believes that after consecration, the wafer (which they use instead of bread) and the wine become really and truly CHRIST HIMSELF, body, blood, nerves and bones, soul and divinity!

—As transubstantiation was not formally rejected in 1549, the *Agnus* was retained in the First Prayer Book of King Edward, but when the doctrine of the Church of England was altered in this matter and altars were taken down in 1550, the sacrificial character of the priest expunged from the ordinal and the Articles condemning transubstantiation put forth in 1552, it was no longer consistent to sing the *Agnus* as before, and when the Second Book was issued in the latter year the *Agnus* was expunged altogether, and not only so but as a similar clause occurs in the *Gloria in Excelsis*, which was previously sung at the beginning of the communion, the *Gloria* was removed from its place and put at the end of the service where it is now, so that it could not possibly be addressed to the consecrated elements, all of which had been previously consumed.

Altar. (See *Communion Table*) GOD (blessed be His holy name) ordered but one altar in the whole earth, and that not to be where His people, nor even Moses nor Aaron should choose, but where He Himself should choose; and when the two tribes built an altar on the east of Jordan, it was not an altar of sacrifice but an altar of witness.

Moreover (perhaps to make a wide contrast between the one altar of the Almighty GOD and the many elaborate and highly wrought altars of the idolaters) He ordered that His altar should be made of earth, or (perhaps on account of the rocky nature of the ground

—where the Israelite camp happened to be stationed) if it was made of stones it was *not* to be of *hewn* stones “for if thou lift up thy tool upon it thou hast polluted it.” “Neither shalt thou go up by *steps* unto Mine altar.”

It is true that the actual earthen altar made for the Tabernacle was enclosed in a frame of shittim wood overlaid with brass ; but this was by God’s express command.

Besides the one altar, altars were erected by Gideon, Samuel, David and Elijah, but they were temporary, to meet emergencies, and were erected by the immediate command or inspiration of God Himself.

There was also an altar of incense but as Dr. Perowne pointedly remarked “the term altar is not strictly appropriate in this instance, as no sacrifices were offered on it.”

When Solomon’s altar which was destroyed, was restored, as we learn from the book of Maccabees, which may be trusted in matters of history, it was built of unhewn stones : “they took whole (*holoklerous*) stones and built an altar *according to the former.*” And when Herod restored the Temple, the divine commands were again adhered to, for Josephus says : “it was made without any iron tool, neither did iron touch it at any time.”

In the times of the early Church, altars were unknown. The Communion Tables were of wood, but about the fifth century, when the Eucharist began to be regarded as an actual sacrifice then altars of stone were thought to be necessary, upon which to offer up the so-

—called sacrifice. Probably this was done as a sort of substitute for the pagan altars then being abolished, for although the Christian Church was founded in Rome before the arrival of Paul, still there were temples there in the year 400 to Jupiter, Saturn, Cybele and others, and even one hundred years later, although an edict was passed condemning to death those found sacrificing according to the pagan rites, still there was a certain toleration, and during those centuries many heathen errors crept into the Church. In France, a statue of Diana was worshipped at the court of Dagobert II., in 689, and as late as 794, Charlemagne found it necessary to publish an edict ordering sacred groves and trees to be cut down—but we still place them in our Churches at Christmas!

A decree of the Council of Paris, in 509, ordered stone altars to be made and they were ordered in England by Egbert, Archbishop of York, in 705. Tables appear however to have continued in use elsewhere much longer, for according to William of Malmesbury, Wulstan, Bishop of Worcester (1062-1095) demolished throughout his diocese the wooden tables still remaining, and about the same time (1076) Lanfranc, Bishop of Winchester, condemned them.

Corrupt as is the Greek Church they have not yet dared to adopt altars. They use square tables on legs, which latter however it must be confessed are hidden by the many coverings.

—We regret to add that in the American Church Hymnal the word "Bethels" in Nearer my GOD to Thee, is changed to "altars." "Out of my stony grief altars I'll raise."

Anthems. (See *Choral Services* and *Surpliced Choirs.*) Our Reformers who had seen the evil of vicarious worship in the Roman Church left out all mention of Anthems in the P. B. of 1549, and it was not until a century after, in the time of Charles the Second, that they were acknowledged by the insertion in the P. B. of 1662, of a rubric, and this was the work of that immoral and worldly minded man Archbishop Sheldon and his clique who were determined in every way to make the P. B. distasteful to the Puritans with the avowed desire of driving them out of the church. They even astonished the profligate king by styling him, in the Prayer for Parliament, "most religious," and Bishop Burnet tells us that the king's witty friends "often asked him what must all his people think when they heard him prayed for as their most religious king."

The province of a choir is to *lead and support* the song of a congregation, *not to monopolize it as they do in the anthems*, and they should not be allowed to turn the House of God into a place of entertainment, for it is folly to call singing by proxy, worship. It was well remarked by Canon Bell, that the nearer we approach an ornate cathedral service the farther we depart from the simplicity of the gospel.

Our Church music should be congregational

—only; devotional, full of true religious feeling; not sensuous nor artistic, and then there will be no danger that the multitude will mistake their pleasure in the melody of song for true religion and be content to “draw nigh unto God with their lips, while their heart is far from Him.” There is no greater danger incident to an elaborate Ritual than that of *mistaking emotion for religious feeling*. The most careless and godless may be moved to tears by the pathes of sweet music, or be held breathless by the touching spell of eloquent words. It is possible to be sentimental without being pious.

If however our Churches are to be turned into Ecclesiastical Music Halls, and we must have anthems, then is it not too much to expect us to stand and listen to the solo, duet and quartet? Why should we not remain seated as in other music halls? Must we stand to pay due respect to the choir?

Apostles' Creed. In the rubric this is called the “Apostles' Creed,” instead of which it should be styled the Roman or Italian Creed, for as it now stands how many myriads, dead and living, have believed and still believe that it was framed by the Apostles, while on the contrary it was not written until long after the death of all of them.

In some treatises we are told it was called the Apostles' Creed because it contains the Doctrine of the Apostles, but did they believe that our Lord descended into hell? Is that Apostolic Doctrine?

—We follow the Minister in saying "He descended into hell"—but *He did not do so*, neither do the two other Creeds say so.

When He said "It is finished" His work was done, and the same day He was in Paradise with the penitent thief. Hades or Sheol is the region of the lifeless, and Paradise was understood by the Jews to be that part of Hades where the spirits of the righteous dead repose.

The earliest form of this Creed of which we have any knowledge was used in the time of Ruffinus, bishop of Aquileia, A.D. 390, and does not mention hell. "*crucifixus sub Pontio Pilato et sepultus; tertia die*"—(was crucified under Pontius Pilate, and buried; the third day—). The words "He descended into hell" are a later addition.

Apostolical Succession. (See *Bishops*.) Every scholar has long given up as a mere piece of patristic ignorance the pretence that the Apostles were the prototypes of the bishops, for the Apostolate ceased on the day that St. John died at Ephesus. Dean Stanley says "The Twelve Apostles whom He chose had no successors like themselves. No second Peter, no second John, no second Paul stepped into the places of those who had seen the Lord Jesus. . . . The Seventy Disciples that went forth at their Lord's command into the cities of Palestine were soon gathered to their graves, and no order of the same kind or of the same number came in their stead. They went out once, and returned back to

—their Master, to go out no more." The case is thus summed up in *Smith's Bible Dictionary*. "It ceased, as a matter of course, with its first holders—all continuation of it, from the first conditions of its existence (cf. 1 Cor. ix. 1.) being impossible. The *episcopus* of the ancient churches co-existed with, and did not in any sense succeed the Apostles; and when it is claimed for bishops or any church officers that they are their successors it can be understood only chronologically and not officially."

And this we may well believe when we remember what some of the early bishops were. Gregory of Nazianzus, Bishop of Constantinople who died in 389, was a good man and an exception to the general rule. This is what he says of the bishops of his day. We now quote the bishop's account as given by Dr. Stanley, Dean of Westminster in his *Christian Institutions*. At the Council of Antioch "a yell, rather than a cry, broke from the assembled episcopate." 'They threw dust in his face; they buzzed about him like a swarm of wasps; they cawed against him like an army of crows.' . . . 'Showing their tusks, as if they had been wild boars.'

Again Gregory says "They are 'illiterate, low-born, filled with all the pride of upstarts fresh from the tables of false accountants,' 'peasants from the plough, unwashed blacksmiths, deserters, from the army and navy, still stinking from the holds of the ships.'

"But he is aware of the objection that the Apostles might be said also to have been un-

—learned men. 'Yes,' he replies, as if anticipating the argument of the apostolical or papal succession 'but it must be a real Apostle ; give me one such, and I will reverence him however illiterate.' 'But these,' he returns to the charge, 'are time serving, waiting not on God but on the rise and flow of the tides, or the straw in the wind—angry lions to the small, fawning spaniels to the great—flatterers of ladies—snuffing up the smell of good dinners—ever at the gates not of the wise but of the powerful—unable to speak themselves, but having sufficient sense to stop the tongues of those who can—made worse by their elevation—affecting manners not their own—the long beard, the downcast look, the head bowed, the subdued voice—the got-up devotee.'"

"Again Gregory says 'Councils, congresses, we greet afar off, from which (to use very moderate terms) we have suffered many evils.' 'I will not sit in one of those Councils of geese and cranes. I fly from every meeting of bishops, for I never saw any good end of any such, nor a termination, but rather an addition of evils.'"

Nearly broken hearted Gregory resigned his bishopric, and Dean Stanley says "He might, perhaps, have acted a more dignified part had he buried in oblivion all remembrance of the causes of his retirement. But *history has ratified the truth* of the invectives which his vanity or his righteous indignation extorted from him."

At the Council of Ephesus (A.D. 449) when

—a mob of monks appeared (we again quote Dean Stanley) “Flavian, Archbishop of Constantinople, lay watching for the moment to escape, when Dioscorus, the Archbishop of Alexandria, seized him round the waist and dashed him to the ground. Dioscorus kicked the dying man on the sides and chest. The monks of Barsumas struck him with their clubs as he lay on the ground. Barsumas himself cried out in the Syrian language, ‘Kill him, kill him.’ He expired from the savage treatment in a few days.”

Bishops, or superintendents or overseers, for that is the meaning of the Greek word, were the same as presbyters or elders in the Apostolic times, when there were only two orders, viz., bishops or presbyters and deacons. They are not necessary for the being of a church and Laud himself was rebuked by the University of Oxford in 1604, for saying that there could be no church without bishops.

Eusebius, the church historian, who died in 338, was says Mosheim “a man of immense reading justly famous for his profound knowledge in sacred literature.” He endeavoured to complete the chain of bishops and confessed that it was impossible. He said he was utterly unable to find even the bare traces of those who had gone before him save here and there some slight marks and that he knew nothing of the persons who labored with Peter and Paul except what he had learnt from St. Paul’s Epistles.

Eusebius was a bishop and bishops therefore

—ought to believe his testimony. Is it wilfully forgotten, or else how is it explained away? Have we in this 19th century any evidence that he was not aware of in the 4th, and if so by what miracle was it preserved?

Great stress is laid upon the Tactual Succession or Laying on of Hands, but it was derived from the Church of Rome who did not adopt it until nearly one thousand years after Christ and abandoned it in 1439, under the authority of the Council of Florence. It is not mentioned in the P. B. of 1552, and the words "now committed unto thee by the imposition of our hands" were introduced in 1662, by Sheldon.

How do the admirers of this doctrine bridge over the first gap of 1000 years and the second gap from 1439 to 1662?

Bishops have studied divinity and must be aware of this. How then can they conscientiously allow the ceremony to be performed?

The celebrated ecclesiastical historian Bingham, who died in 1723 did not attempt to prove the fable of Apostolical Succession, declaring it to be an impossibility to make an exact and authentic catalogue; and Archbishop Whately, who died in 1863, and many others have exposed the absurdity of the doctrine, and among them the late Dean Grasett declared honestly and boldly in the Synod of Toronto that he did not believe in it. It has not only been long since given up by the German Lutheran Church but also by the Episcopally ordered churches of Norway, Sweden and Denmark.

—There is not a single prelate who can trace up his spiritual pedigree, although a few years since, a bishop, since deceased, in a newspaper correspondence, offered to show to any one who would call upon him a list of bishops to the time of St. Peter,—which he could easily have done as they have often been printed—but if these lists were brought up in a Civil Court of Law they would soon be demolished. They all commence with the Bishops or Popes of Rome—the Catalogue of the Pontiffs, and particularly with the so-called “Liberian Catalogue,” on which they are all founded, but the learned Cave called these all in question, saying they had suffered various additions at various hands, and interpolation, from time to time, and of the Liberian in particular, and that the sentence respecting the twenty-five years of St. Peter had no authority earlier than the year 354, the year in which the *first* Catalogue is said to have been compiled, but it is now believed to be a sixth century production. Even the Roman Archbishop Genebrand says that for nearly one hundred and fifty years about fifty of the bishops of Rome were apostates rather than Apostles (*apostatici quatinus quam apostolici*). During this time there were two—sometimes more—popes, each of whom excommunicated the other, and to this day no one knows which are the so-called “true” popes and which were the anti-popes. Two popes received the popedom from the hands of princely courtezans. One was self-appointed. One became pope in his eighteenth

—year and another, by purchase, at twelve years of age. One pope, Joan, was a woman, and it was never denied until after the Reformation. When Huss was tried in 1415, he said in his defence "Was not the church without a ruler during the two years and five months that Joan occupied the See of Rome?" And this he repeated, asking if we were to believe that this woman pope was pure and immaculate; and not one of the three hundred and forty-one members of the Council, twenty of whom were Cardinals, attempted to charge him with making a false statement.

Baring-Gould calls the story of Joan a fable and attributes it to the Protestants of the Sixteenth Century, but Huss's charge alone is sufficient to refute that, besides which her reign is recorded in the Nuremberg Chronicle, A.D. 1493, and the reform of Luther dates from 1517. Her image, bearing her name, was also in its proper place among the popes in the Cathedral of Siena, and the learned French Historian Montfaucon, who was a Benedictine monk, says that at the request of Pope Clement VIII. (1592-1605) the Duke of Tuscany changed the name of Joan into Zachary.

Plegmund, Archbishop of Canterbury in 891 was ordained by Pope Formosus who was detested and his corpse was thrown into the Tiber. Pope Stephen VI., declared all his ordinations to be null and void and yet Archbishop Plegmund consecrated English bishops for twenty-five years.

Chichley, Archbishop of Canterbury in 1414 consecrated English bishops for twenty-nine

—years. He himself however received his episcopal orders from Pope Gregory XII., who was an anti-pope, and was deposed, having been declared by the Council of Constance to be neither a pope nor a bishop.

It is through this chaos of corruption that our bishops claim their Apostolical Succession.

As regards St. Peter, St. Ambrose said truly “Faith is the foundation of the Church ; *and it was not said of the flesh*, but of the faith of Peter “On this rock I will build my church !” And Dean Alford speaking of the alleged episcopate of St. Peter said “His twenty-five years’ Popedom is the veriest and silliest fable.”

The Church Quarterly for July 1884, shows that there are fifty-eight flaws in the Papal Succession and huge gaps of many years. Could an illegal pope make legal bishops? Popes consecrate alone. How many did Pope Joan ordain ?

In a genealogical tree one case of illegitimacy destroys the succession and there is no remedy, and there is not a century in the past nineteen that there have not been legions of spurious bishops—that is to say if they claim an apostolical succession—for all who were ordained by apostate bishops and their successors are all illegitimate as regards that succession.

Look for instance at the List of English Bishops. The first bishop of Bangor was St. Daniel in 516, and not another is named until Hervey in 1107. A gap of six centuries Chichester commences in 733 with Sigelmus followed by “Alubritus, 761,” “Osa, 790,” and

—nine more, names and dates only to Ethelgarus, of whom something seems to be known, and there are several similar cases to this. Llantaff, commences in 522 with St. Dubritius, succeeded by twenty-four others, names only, without even a single date to Gogwan in 982 when dates begin again. St. David's. The first is St. David in 577, who is followed by a string of no less than 46 (forty-six) names in nearly six centuries—Christian names only, a list of Toms, Dicks and Harrys, thus :

Cenauc.

Eluid.

Cenen.

Morvail.

and so on, without a single tribal, landed or family designation, or father's name (as ap Howell, ap Rhys) or date to trace them by until David Fitzgerald in 1147.

In Scotland, of the bishops and archbishops of St. Andrews several are named alone, without dates. After the death of an archbishop in 1503 King James IV., created his natural son, Alexander, archbishop of St. Andrews, when a boy ; and a few years later, while still a young man, this Most Reverend Archbishop was killed while fighting at the battle of Flodden in 1513.

Not a date is wanting in the Irish Lists however. The archbishops of Armagh commence with St. Patrick, A.D. 444, who is followed by fifty-two bishops, names and dates only, to the first archbishop in 1152, who may be considered an historical character, while most of the

—preceding names and dates are probably fabulous.

The See of Dublin is supposed to have been founded by St. Patrick about the year 448, but the first named bishop is Livernus, A.D. 633, followed by ten others, eight of whom have dates, to 1095 when it became an archbishopric, but the Rev. Professor Stokes says the See dates from the eleventh century and calls those who trace it back to St. Patrick. "Romancers in ecclesiastical history."

Staunton in his Church Dictionary, published in New York in 1849 (but Entered according to Act of Congress in 1838, and the preface is also dated in 1838), said of Uninterrupted Succession in the American Church, "without it, ordination confers none but humanly derived powers; and what those are worth, the reader may estimate when we tell him, that, on proof of a real fracture in the line of transmission between the first Bishops of the American Church and the inspired Apostles, the present Bishops will freely acknowledge themselves to be *mere laymen*, and humbly retire from their posts," and Dr. Littledale said "In order to exercise the sacerdotal functions *we claim* for ourselves and the Anglican priesthood, a regular commission in direct and regular process by the laying on of hands of bishops, from the Apostles."

Are not the foregoing "real fractures" and where is the "direct and regular process?"

There is not a single bishop in the Roman, English or American Church who can prove that there is not a flaw in his spiritual pedigree!

Athanasian Creed. This was formally supposed to have been written by Athanasius, bishop of Alexandria who died in 375, but it never existed in the language in which he spoke and wrote and is now known to be an ecclesiastical fabrication, supposed by some to have been written in France by Hilary of Arles in 430, while others believe it only dates from the time of Charlemagne, who ascended the throne in 771.

In the attempted Revision in the Reign of William the Third, in 1689, in it was proposed to explain the damnatory clauses and this was renewed in the Convocation of Canterbury in 1879.

The American Church omitted this creed entirely in their P. B. in 1789 and the R. E. Church of the U. S. and the R. E. Church of Canada followed the example. The English P. B. Revision Society and the R. E. Church of Great Britain and Ireland omitted the three damnatory clauses and the obligatory rubric. The Irish Church (1878) retained the creed but omitted the rubric, so that no one is obliged to read it.

Archbishop Tillotson condemned it two hundred years ago. George the Third never would stand up when it was read "showing" says Goldwin Smith "by this silent protest against its parade of paradox and its reckless denunciations, the spirit of a true Christian," and in our own century it has been condemned by Archbishop Tait, Dean Stanley, Dean Payne Smith and many others. The late

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—Bishop Lonsdale habitually sat down whenever it was read as a silent but significant protest against its use.

In the Preliminary Observations to the Spanish P. B. it is said "we also accept the (so-called) *Athanasian* Creed as containing a true definition of the Catholic Faith, but do not hold it appropriate for use during public worship, nor was it used as such in the ancient Spanish Church."

Auricular Confession. This is truly a most fearful subject.

An unmarried man asks young girls questions such as not only a father, but even a mother would not dare to ask their child.

But they are frightened into it and most falsely told they *must* confess to the priest "because GOD when He was upon earth, gave to the Priests, and to them alone, the divine power of forgiving man their sins"—and "you must tell the Priest all the sins that you remember to have committed; God absolutely requires this"—but the article in "Books for the young. No. 1. Confession." (London, Palmer, 1872) is too long to quote here.

The leading questions upon the seventh Commandment teaching the previously innocent one immoral ideas, that would otherwise never have entered her head, for as Dr. Magee, Bishop of Peterborough, says: "It is impossible, however prudent the priest may be, to avoid *instilling vice by the confessional.*" Each question, step by step, is more searching

—than the last, and as the penitent is warned that a single omission vitiates all, the weak one reveals her inmost thoughts, if married perhaps telling thoughts or deeds that she would not dare to confide even to her husband.

When once the confession is made the priest becomes the master, the DIRECTOR, for he has acquired all the secrets of the family, and the penitent, man or woman, can never look at him again as an independent being. And moreover can never feel confident that the priest, who is a frail human being, may not disclose the secret, and that this is often done is undoubted, for not only priests who have been converted, but laymen as well, have stated that they had heard priests at the dinner table, over their wine, jest upon what they had heard in the morning in the confessional.

The Duke of Buckingham, in his "Private Diary," relates the following:—" *I know* (the italics are the Duke's), a case where a Carbonaro had hid his diploma and arms in a part of his house where he had built them up. Imprudently he had entrusted his wife with the secret. Oppressed by the weight of it, she communicated it, *under the seal of confession*, to her confessor. He was villain enough to betray his penitent and her husband to the police. The next night the police came to the very spot marked out by the woman who had thus sacrificed her husband. The diploma and arms were found, and both husband and wife were carried off to prison, where they now remain." This was in Naples in 1827.

— —The director of a late King of Spain, and who was also the Queen's confessor, when the king upon a certain occasion declined to comply with his requests, insolently continued to press them, reminding the king, "I have your God* in my hand and your queen at my feet."

"Patrick," said a priest to an Irishman, "how much hay did you steal"? "Well," replied Pat, "I may as well confess to your reverence for the whole stack, for my wife and I are going to take the rest of it the first dark night."

A few years ago a Scotch gentleman gave evidence in the Private Bills Committee of the Quebec Legislature conflicting with that given by his minister, the Rev. Gavin Lang. A French member hurried over to him, and with a face full of warning, said, "Wait my fren till he get you in de confessional, and he make you pay up for dat."

The abominable questions, *especially upon the subject of purity*, are even put to little children. They are printed in *The Priest in Absolution*. The R. C. Monsignor Capel in a correspondence with Canon Liddon, in the London *Times*, January 16th, 1875, announced publicly that the Ritualistic *Priest in Absolution* was an adaptation from one of the R. C. books on Auricular Confession.

Scholars can find the questions asked (in Latin) in the R. C. published works of Dens and Liguori, and a few years ago Lord Oran-

* *i.e.*, the wafer-god !

more had extracts from the equally vile Ritualistic book printed for the use of Parliament.

Were they printed here, we should render ourselves liable to prosecution for publishing obscene literature.

The first part of this book was published by Masters, London. The second part has no publisher's name, but contains the following notice :—"To prevent scandal, arising from the curious or prurient misuse of a book which treats of spiritual diseases, it has been thought best that the sale should be confined to the clergy, who desire to have at hand a sort of *vade mecum*, for easy reference in the discharge of their duty as confessors." So that, according to their own showing, an English clergyman is to have for his guide in the confessional, a book which to prevent scandal, must be circulated in secret, is unfit to bear the name of a respectable publisher and which implies absolute pollution in the so-called priest. It was well said that if the questions contained therein to be whispered in the ears of young women by clergymen of the English Church were proclaimed upon the house-top, they would heat to the boiling point the blood of the English people.

In the Roman Breviary sins are divided into cardinal (deadly) and venial (slight), and among the venial is lying ! This sometimes works both ways, for it is told of an Irishman who had stolen a cheque for a large sum in pounds, shillings and pence, that he confessed only for the shillings and pence, (of course

—paying accordingly,) keeping back the pounds, and received absolution for his robbery.

The Romish priests generally receive confessions in public places, in churches, but the Ritualistic "priests" hear them in vestries and private rooms, and in England it is said that young women are closeted with a "priest," sometimes for an hour or more at a time!

One very important question, seldom, if ever omitted, is "*Have you told anyone what was said in confession?*"

Think of this, ye mothers, who have not already been caught in the toils.

The meddling priest, *an unmarried man*, is to be a dealer in confidences between your daughter and himself, which are forbidden to you *her mother*!

"Confess your *faults* one to another"—faults, not sins (*paraptomata* not *amartias* James v. 16.), and confess your *sins* to GOD. HE can forgive sins and He alone.

Baptism. Bishop Hooper, the martyr, said "Although baptism be a Sacrament to be received and honorably used of all men, yet it sanctifieth no man. And such as attribute the remission of sin to the external sign do offend."

The ordinance has no power to regenerate man's sinful nature, nor does regeneration necessarily accompany its administration.

Our Lord said 'Suffer little children to come unto Me.' Romanists think differently however. A R. C. priest told his hearers that hell was paved with the skulls of unbaptized

—infants, but in Switzerland, in the Canton Valais, about five years ago, a more tender-hearted one, in a sermon about baptism told his people “I cannot say where the babes have gone to, who have died unbaptized for ‘*le bon Dieu*’ has not quite decided what to do with them!”

The horrible rubric forbidding the Burial Service over the unbaptized was for the first time introduced into our P. B. in what Dean Stanley called “the disastrous epoch of 1662.

. . . till then it had been permitted, and (the rubric) still, through the influence of the Southern Convocation, maintains its place.”

If these unbaptized infants are fit for heaven why are the words of the Burial Service too sacred to be used over their remains? Thank God these little ones will fall into different hands in the next world than those of Dr. Sheldon and his revisors.

The Convocation of 1603, forbade Fathers being Godfathers in baptism, the consequence of which has been that not only are strangers called upon but even the sextons have been sponsors for hordes of infants whom they never expected to see again, and among the educated classes how many septuagenarians can remember the names even of those for whom in the preceding half century they have taken the solemn vow—and given the parcel gilt cup—the most important part with some? Is not the exhortation in such cases a mockery? At the Savoy Conference in 1661, the Presbyterians objected to this Canon, and now

—*after holding out for two centuries*, we churchmen are at last accepting the suggestion of our Presbyterian brethren, for at the Convocation of Canterbury in 1879 it was decided that parents may be sponsors.

Although our sponsors answer for us, there is no rubric requiring that they themselves shall be Christians, and yet they are allowed to become sureties for us, as if one human soul, even of a believer, could be surety for another.

The Puritans always protested against the sign of the cross in baptism, and the American Church in 1789 added a rubric permitting it to be omitted if desired. The R. E. Church say the sign is not to be made except when desired, but in the Revised P. B. all reference to the sign is expunged.

Strange to say however it is retained in the Irish P. B. although it has therein been deemed necessary not only to print an apologetical note, but also the whole of the Canon of 1603, the false logic of which is unparalleled.

“The honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles time (*for aught that is known to the contrary ! ! !*) of the Sign of the Cross, etc.”

Although they thus defend the use of the *sign*, they dropped from the Calendar the Invention of the cross (May 3) and Holy Cross Day (Sep. 14). The 36th Canon forbids crosses on the Communion Table, or on the covering thereof or behind the table, and the

—39th forbids carrying any cross in processions. The 5th Canon is “No minister or other person during the time of Divine Service shall make the sign of the cross *save where prescribed in the rubric, i.e.,* in the Baptismal Service! Is this consistent, and why should the innocent babes alone be branded with the sign of the accursed tree when it is prohibited every where else?

Baptism, in a few words, is an admission into the visible Church of Christ. The baptized become members of the Church militant, hereafter to be translated, *if faithful*, into the Church triumphant.

Bishops. (See *Apostolical Succession*.) Episcopacy as already shown under Apostolical Succession is not of Divine Appointment neither do bishops stand in the place of the Apostles, but old superstitions die hard and this still exercises an unhealthy influence on the mutual relations of the Church of the Reformation. The bishop as we find him now is the creation of post-apostolic times. The presbyter-bishops were the only primitive bishops and it is only in later times that the diocesan bishops have quite swallowed and reduced to subjection the order of Presbytery.

The Dean of Canterbury lately speaking on this point adverted to the hackneyed quotation of Ignatius “Do nothing without the bishop,” and said that it simply meant “Do nothing without the incumbent” and was addressed to the whole church, advising them always to consult their pastor.

—As *The Rock* said, some of our less learned, and, let us say, less wise, modern bishops try to make out that there were bishops in the time of Timothy. But this like many other illusions, is doomed to vanish away. Diocesan bishops may be very useful officers, but they are just as much, or just as little, of Divine origin as any officer of State. The N. T. at any rate, knows them not. The greatest living (this was in 1887) authorities on the subject of episcopacy are Dr. Lightfoot, the learned Bishop of Durham and Dr. Hatch, the Vice-Principal of St. Mary's Hall, Oxford. No one should engage in a controversy regarding Episcopacy without carefully studying their writings on the subject.

Hierome (Jerome), who died in 420, *and whom we quote as an authority in our XXXIX. Articles*, denied the superiority of bishops to presbyters by Divine right, and states it as a historical fact that the creation of bishops took place, not at once, but by degrees—*paulatim*, *i.e.*, by little and little. That their first elevation over others was a human contrivance, and that the first bishops were made by the presbyters themselves, and consequently could neither have nor communicate any authority above that of presbyters; and five centuries ago Wycliff, the Morning Star of the Reformation, rejected Episcopacy as a distinct order in the Church, affirming that in the Apostles' time the two orders of presbyters and deacons were sufficient, and that the numerous distinctions which existed in his time were the

—inventions of men *and served but to augment their worldly pride.*

Three consecrators at least are considered necessary to secure a legal and true succession, so that one at least should be a true bishop, thus owning it to be a matter of doubt; but in the early British Church, one alone was sufficient and it was the same in Scotland and Ireland, and in the latter country their number was enormous. At one time they were believed to have reached seven hundred, and according to Green one bishop wandered through the country with a pet cow at his heels without any support *save from the fees he charged for ordination.* Who kept the records of the ordinations of these seven hundred bishops? Lanfranc, Archbishop of Canterbury (ob. 1089), in a letter to Torlogh O'Brien, King of Southern Ireland, complains most bitterly of the Celtic irregularities, among which were that bishops were consecrated by one bishop, and that holy orders were given by the Celtic bishops for money.

King John (1199-1216) sold bishoprics to the highest bidder. It may be said this was before the Reformation, but Henry VIII., appointed bishops who by their commissions were to exercise their functions during his royal pleasure only. Edward VI., more discreetly appointed them to hold their sees "during good behaviour"—and it would be well if we had such a law now.

Queen Elizabeth made Captain David Lyon of the Royal Navy, bishop of Cork in 1583

—From his quarter-deck he stepped at once into the bishop's throne! And when she demanded some of the church lands of the bishop of Ely, upon the latter declining she wrote as follows "Proud prelate! you know what you were before I made you what you are now. If you do not immediately comply with my request by — I will unfrock you. Elizabeth." The bishop did obey immediately and saved his frock.

Sheldon, Archbishop of Canterbury (ob. 1677) was as immoral a man as his royal master Charles the Second, and commonly spoke of religion as a matter of policy and an engine of government. Blackburn, Archbishop of York (ob. 1743) was a pirate in early life. He became archbishop during the reign of George the Second, and as it is known that another prelate paid Lady Yarmouth, that king's favorite, five thousand pounds for a bishopric—that Doctors of Divinity bribed Mrs. Clarke, favorite of the Duke of York to use his influence with his father George the Third, for bishoprics (so scandalous was the case that Parliament enacted a law, in 1809, declaring the brokerage of offices, either in the Army, *the Church* or the State to be a crime highly penal), and that advowsons were until a very few years past as openly advertised and sold as calves or cabbages, and are still quietly sold—may we not with reason suppose that Blackburne bought his preferment in the Church with the Spanish doubloons he *collected* in the West

—Indies? He is said to have retained the vices of his youth (a sailor's vices) even when he became archbishop, and on account of his passion for the fair sex (to use a common expression) it was jestingly said of him that he gained more hearts than souls. Walpole calls him "the jolly old archbishop." He was bishop of Exeter and afterwards archbishop of York for 27 years. His life was ventilated some years ago in "Notes and Queries."

Archbishop Stone who died in 1747, was considered the hardest drinker in Ireland.

George the Third made his son the Duke of York, bishop of Osnaburg in 1764 (for the sake of the revenue of course) when he was only seven months old, and a sycophant named Burgh was base and blasphemous enough to dedicate a book to this infant as The Right Reverend Father in God!

The bishop of Clogher fled the kingdom in 1821, having been guilty of the same crime (Romans I. 27) for which the Right Reverend (!) John Atherton, Lord Bishop of Waterford, was hanged in 1636. In Haydn's "Book of Dignities" the words are "hanged for bestiality," and only in 1878, the aged bishop of Michigan, U. S. A., was deposed for immorality. We might fill pages but will not further disgust the reader. It is advisable to say thus much however for the information of those who consider that bishops are necessary for the very existence of a church and who believe with Canon Liddon that the validity

—of our chief means of communication with our most blessed Lord in the Holy Supper depends upon an Apostolic Succession.

Perhaps one of the most extraordinary points in the history of the so-called (or self-styled?) Successors of the Apostles, is that about a dozen of them were created by Scotch noblemen! An English prelacy was private property for over four centuries and latterly until within our own days belonged to a Duke, not even a Royal nor an English one, but to a Scotch Duke who whether Presbyterian or even Mahomedan if he chose, could appoint an English bishop.

The Isle of Man with all royalties, regalities, together with the patronage of the Bishoprick, was granted by Henry the Fourth (1399-1413) to Sir John Stanley, whose descendant James Stanley, Earl of Derby left a daughter and heiress who married the second Earl of Atholl and at the death of the second Duke of Atholl in 1764, without male heirs, the patronage devolved upon his daughter—

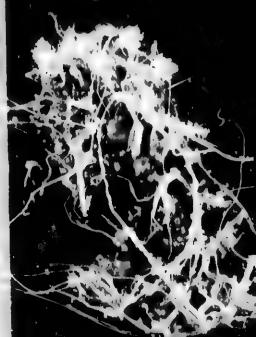
Lady Charlotte Murray, who then had the right to create an English bishop!

She married her cousin, the third Duke and the Dukes of Atholl continued to nominate the bishops of Sodor and Man to the King, who sent them to the Archbishop of York for consecration, and it is only within less than half a century that the Duke sold his rights to Government. Although duly ordained prelates they were bishops only however, and not Lords of Parliament, not holding from the king himself.

—In the Parliament of 1836 no less than ninety-two members voted for the exclusion of bishops from the House of Lords, and in that of 1851 it was stated that *immense amounts of public property had been appropriated* by Protestant prelates to their own private purposes and that the *majority* of the Episcopal Bench had grossly falsified returns.

They might have referred, for instance, to Brownlow North, Bishop of Winchester, who it is said netted one and a half million pounds (\$7,500,000) besides quartering his sons, sons-in-law and nephews on the Church. He actually installed one of his sons in two diocesan offices when the boy was only seven years old. Another son Francis, Prebendary of Winchester, who succeeded his cousin as Earl of Guildford, managed to gather together £350,000, when the Rolls Court interfered (in 1853) and compelled him to disgorge part of his plunder. The *Times* did not spare this bishop's son who paid one of his curates £24, or \$120 a year; not much more than the wages of a foot-page, and the latter has his livery and board and lodging besides.

Archbishop Manners Sutton (of Canterbury) died in 1828. Dr. Lushington estimated his revenues at £32,000, or \$160,000 a year. No wonder we hear of the "inferior clergy." Notice the difference between the two clerics —the one £32,000, the other £24.—One of the Trench's, the last Archbishop of Tuam, (it is now a bishopric) received £17,326, or \$86,630 a year, and had only 3,000 Protestant families to look after.



—In one of the leading London papers (*Daily News*, Nov. 25, 1886) it was stated that the late Bishop of Rochester sold the tithes of a parish to *provide a marriage portion for his daughter!* The non-resident layman being compelled to provide for the "cure of souls" out of his two thousand pounds a year tithes, first let the vicarage house, and then appointed a clergyman at the magnificent salary of one hundred pounds a year to do the work.

One way they formerly had was to grant long leases at a very low rent, say fifty or one hundred pounds a year on consideration of a bonus of, say, one or two thousand pounds or more, *cash down* thus leaving their successors saddled with these low rents; and this was in vogue until Parliament found it necessary to deprive them of the power of granting leases for a term of years.

Complaints have often been made in England of the low origin of many of the bishops who cannot bear their sudden elevation. When the present Archbishop of Dublin, Lord Plunket, was candidate for the Bishopric of Meath, one reason adduced in his favor in the Irish Papers was that he was born in the purple, and his head therefore would not be turned by being "My Lorded."

The late Bishop Blomfield was thrust from one splendid preferment to another until he obtained the See of London. The Rev. Sydney Smith (one of his canons who knew him well) says "he was all of a sudden elevated from being a tutor, dining at an early hour

—with his pupil, often on cold meat, to be a Spiritual Lord, and dressing in a magnificent dress, decorated with a title and flattered by chaplains ; when any Church affairs were palmy and promising, he was the prime mover of their designs ; but when a decline and fall seemed threatening, he took a much less prominent part. He urged parsimony where it was expedient to be liberal, and liberality where it might have been well to be parsimonious, when the palaces of bishops swallowed up the hopes of lean and houseless incumbents."

A London paper stated lately that the present Bishop of London never shakes hands with the London clergy.

Sixteen years ago, in 1874, a Wesleyan minister directed a tombstone to be put up in a churchyard in Lincolnshire, inscribed "in loving memory of Annie, daughter of the Rev. H. Keet, Wesleyan Minister. The vicar of the parish forbade its erection, giving no reasons. Mr. Keet then appealed to Bishop Wordsworth who refused to recognize Mr. Keet either as "Reverend" or as "Minister," and actually allowed the matter to be brought up in a Court of Law where pride had a wholesome fall, the prelate losing the case, and the papers said it was rather from the Anglican than the Wesleyan that the title of Rev. ought to be substracted.

Are we not blessed with too many titles in our Church? The Presbyterians manage their affairs with a Moderator and Clerks only ; the Methodists, a General Superintendent, President and Secretaries.

—And look at ourselves—Archbishops (Field Marshals), Bishops (Generals), Deans (Colonels), Canons (Lieutenant Colonels), Archdeacons* (Majors), Rural Deans (Captains), and the “inferior clergy” (we use the word applied to them by their own superiors), the rank and file, and the bishop appoints his slaves, for such many of them are, all looking to him for titles or preferment.

Did His Grace the Most Reverend James, Lord Archbishop of Jerusalem, or the Right Reverend Paul, Lord Bishop of the Gentiles, require such a staff? What would be said in the Army if a General could appoint all the Colonels, Majors, Captains, etc.?

The late bishop of Saskatchewan had twelve ministers in his diocese, all of whom were missionaries and two only had taken University degrees. There was no cathedral but he gave himself the additional title of dean and appointed three canons, one honorary canon, two rural deans and a bishop's chaplain who was also a canon, so that one half of his army were officers and the other half privates! His successor signs himself “Saskatchewan and Calgary.” What right have colonial bishops to territorial distinctions? There is no established church and he is not bishop of all the backwoodsmen, half breeds and Indians there, but only of such as belong to the Episcopal Church. The signature of one of

*We follow Whitaker's Almanack, where Canons are placed first and have larger stipends. In Durham that of the Canons is £1,000 each and of the Archdeacons £200 each. In Canada Archdeacons precede Canons.

—the West India Bishops was very ludicrous
“ H. Barbadoes and the Western Islands.”

In the United States, Bishops retain their own names. We do not hear of a John Massachusetts or a James Pennsylvania. Unfortunately however the plague is spreading elsewhere. In the English R. E. Church they have a Bishop of Verulam! Where is Verulam? Is it as the Romanists say *in partes inf.*? Has this bishop a Cathedral or even a See-house there?

We saw not long since a sturdy bishop getting out of a railway carriage assisted by two elderly clergymen, who helped His Lordship out of the car more carefully than they would have assisted their wives. One carried His Lordship's dressing bag and the other carried His Lordship's overcoat and remembering that we had seen dignitaries kiss the foot of the Bishop of Rome, we could not help wondering whether had His Lordship's shoes required blacking they would have divided the honor. Was there not a Canonry in the market?

We felt mortified as on the platform were many whom we in our overweening pride stigmatize as dissenters who must have noticed this toadyism.

A few months ago the Bishop of Toronto created at one batch nearly a couple of dozen canons! Six of them however, probably remembering the words of the Lord Jesus (Matt. xxiii. 7.) did not snap at the bait, not wishing to be called of men Canon, Canon!

—Besides titles to distribute, bishops have too many presentations and still they are not satisfied. The late Bishop Selwyn in 1883, refused to consecrate a church in Ashbourne, forcing its frequenters to turn Free Churchmen, simply because Mr. Wright, the founder, declined to place the patronage in the bishop's hands; and we remember another case where another bishop tried the same game, but when the people threatened to join the R. E. Church he quietly submitted.

It was an English bishop (Stoneham) who said "The laity hold the purse-strings and must be consulted."

Colonial bishops call themselves lords, to which they have no right whatever, that being an English feudal title only. About a century ago when the first bishop was sent to Canada he called himself "Lord Bishop" claiming precedence of almost every one in the Colony. It was looked upon with so much dislike that the legislature adopted a resolution by a majority of 36 to 4 against the assumption, and the Solicitor-General of England declared he had no legal right whatever to the title of lord. This bishop moreover was appointed by the Crown. Now, however, bishops are chosen by delegates to a Synod. How can they create a lord? The late bishop of Algoma was appointed after the adjournment of a Synod by the Board of Bishops, seven only in number, and he was called My Lord! His clergy then amounted to four or five only.

In the "Life of Bishop Wilberforce," we

—have a specimen of the bargains that are sometimes made. Before Lord Auckland was translated to the See of Bath and Wells in 1854, the Prime Minister Lord Aberdeen *expressly stipulated* that he should neither persecute Mr. Bennett nor prosecute Archdeacon Denison. There were solid reasons for agreeing to these terms, as his former see of Sodor and Man was worth only £2000, while the income of the bishop of Bath and Wells was £5000,—that is to say nominally, for there are sundry uncounted extras which often largely increase the bishop's stipends. It is strange that Dr. Wilberforce's family allowed his Life to be published, as among other things recorded in the bishop's diary is the following charming picture of his episcopal brethren in Ireland. Knox, bishop of Down was "very foolish, without learning, piety, judgment, conduct or sense," and was "appointed by a job that his uncle should resign Limerick." Griffin, bishop of Limerick, was "quite unread, had no taste for the episcopate," Higgins, bishop of Derry had "a most appropriate mind; would take what another had just said and repeat it ostentatiously as his own, even to the sayer," Ossory, "the most indolent man he ever knew," Cork, "a mere Whatelyan, but of strong will and very overbearing" and the reviewers added that Soapy Sam or Wily Wilberforce (for he was blessed with two nicknames) had said of another bishop that *he sold all his livings*.

If the Right Reverend William Wilberforce,

—Lord Bishop of Oxford used such language of his own brethren an humble layman must not be too severely blamed for also taking off his gloves, in doing which he is only following the example of a peer of the Realm who when lately (1890) rebuking a newly fledged bishop for his presumption held him up to ridicule as "this young Goliath not a year old in his breeches," and this not anonymously for the letter was signed "Grimthorpe."

The recent death of that Christian man Bishop Lightfoot, worthy successor of the godly Bishop Baring, who gave away all his official income, only leaving his private fortune to his children, but who because he did not favor the modern innovations was nicknamed Overbearing, will remind some of the way the bishops hurried up to London ten years ago to vote in favor of the Afghan expedition.
The See of Durham was vacant!

Dr. Ellicott, bishop of Gloucester and Bristol, made the highest bid of these men of peace (!), for he boldly declared in the House of Lords that the expedition was highly commendable, as being likely to increase the spread of the Gospel in Asia! Like Mahomet the Right Rev. Dr. was ready to spread the Gospel at the point of the sword. His remarks were attributed at the time to the above fact, viz. the vacancy of the See of Durham, which was worth £7000 a year while his own See was only £5000.

Lord Beaconsfield probably thought they had all had more than they deserved and dis-

--appointed them by giving the vacant See to the late Bishop Lightfoot.

Our old friend the late Rev. H. Paddon, in his "Fifty Years in the Church" (Dorking, 1880) blessed God that there were some faithful bishops; but added "As far as my experience goes, I could count those whom I conscientiously believe to have been put into the office of bishop by God the Holy Ghost, during my fifty years' ministry upon my ten fingers." The reverend gentleman was a bold man, beloved by his people and not afraid to tell the truth—no trifling matter, for as Andrew Marvel said two centuries ago:

"All Litanies in this have wanted faith,
There's no—*Deliver us from a bishop's wrath.*"

Bishops prefer obsequiousness to energy, dignity or independence, and to have the "priests" their own creatures, so that they may have perfect control of the church. A late R. C. Archbishop of Lyons summed up the system in the blunt remark "we want pliant backbones, not thinking heads."

How many would dare to answer as good John Berridge, Vicar of Everton, did when his diocesan exclaimed in a rage "Do you know who I am?" "Yes," was the reply, "poor sinful dust and ashes like myself." We once asked an aged Christian friend, who had just declined a Rural Deanery, why bishops wore aprons. "Because they have so much dirty work to do I suppose," was his reply.

The English papers often ridicule the antiquated garb, shovel hat, gaiters and cassock,

—vulgarly called an apron, as being altogether behind the times, and it should never have been introduced into the Colonies.

Lord Palmerston frequently consulted the Earl of Shaftesbury before appointing bishops, but the earl was so often deceived that he said in the House of Lords in 1878, that "experience had taught him to trust no one after he became a bishop."

Black Gown. (See *Surplice in the Pulpit.*)

In 1562 the Convocation which drew up our Thirty-nine Articles attended public service in St. Paul's, and on the 13th of January the Archbishop of Canterbury came himself to the Cathedral attended *in state* by the officers and ministers of his court when the Rev. W. Day preached the sermon and it is on record that "he wore in the pulpit *the gown of the Bachelor of Divinity (habitu baccalaurei in theologia indutus)*, and according to Queen Elizabeth's advertisement of 1564, a side gown (*i.e.*, a long gown), with sleeves straight at the band is the authorized garment for the preacher.

The 58th Canon of 1603 enjoins that Ministers reading Divine Services and administering the Sacraments are to wear Surplices.

By the 74th they "shall usually wear gowns as is usual in the Universities." When therefore not wearing the surplice as in the 58th, then on the authority of the 74th they appear in gowns at Court, at Visitations or in the Pulpit.

—According therefore to the Canons the surplice is the vestment appointed to be worn during the celebration of Divine Service only. This service ceases when the clergyman ascends the pulpit; he then states his own views and opinions relative to the Scripture text selected by him. His utterances may or may not be the utterances of the Church of England as stated in the P. B. and Articles; he is therefore not privileged to wear the surplice and the black gown was universally worn until the innovation of preaching in the surplice about half a century ago. It was the time-honoured preaching dress for 300 years but now how many Evangelicals call it as usual a trifle or a thing indifferent although they know very well that the Ritualists consider it the very opposite to indifferent.

Bowing in the Creed. The name Jesus is not in one sense the proper name of our most blessed Lord. If any language is sacred is it not the Hebrew, and in that tongue His name is Joshua or Jeshua, a contraction of Jehoshua, which signifies Saviour. Jesus is the Greek form only and why should we pay what some consider due reverence by bowing at this Greek name only and ignoring the English name of Saviour? Is the Greek a more sacred language than ours as this would seem to imply? If so should we not all learn it and say our prayers in that tongue?

We profess to believe in a Holy Trinity in which "none is greater or less than another,"

—and yet we solemnly say “I believe in God the Father Almighty” (*no movement*) “and in Jesus Christ” (A DEEP BOW OR A LOW COURT-ESY), “who was conceived by the Holy Ghost” (*no movement*)!

Is not this a senseless superstition to bow only at our Lord’s name in Greek and ignore those of the First and Third Persons of the Holy Trinity as the names Emmanuel, Messiah, Redeemer, etc., are ignored elsewhere? And yet how many say it is immaterial, it is not a matter of vital importance, but High Churchmen do not think so or Laud and Sheldon would not have persecuted the Puritans on that account, for the English Inquisition showed them no mercy.

Two authorities only are we believe given in favor of the practice, viz., the N. T. and a Canon, both of which we will proceed to explain.

The custom which was condemned by the Italian Reformer Zanchi, who died in 1590, and which was falling into disuse half a century ago and was not observed at all in many churches, was revived by the Puseyites. It came originally from the Church of Rome having been introduced by Pope Gregory X. (died 1276), without any authority but his own sweet will, and was dropped by us at the Reformation, but afterwards re-introduced and was then soon founded upon a *false* interpretation of the passage in Philippians “*at the name of Jesus*,” which in Wycliffe’s Bible (A. D. 1380) is “*in the name of ihesus*,”

—and Tyndale (1534), Cranmer (1539) and even the Rheims or R. C. Douay Bible of 1582, agree therewith, signifying that we should *offer up our prayers in* the name of our Lord Jesus, but Archbishop Bancroft, who hated the Puritans, presided over the Convocation of 1603, who passed the Canon on Bowing and was also principal Supervisor of our Authorized Version, and was charged by the Puritans with having altered “at” to “in,” *to make the Bible agree with the Canon (!),* and it is an established fact that “in” was changed to “at” in the Epistle for the Sunday next before Easter, prior to 1638, without authority but with the cognizance of Archbishop Laud, for on his trial he acknowledged the fact, but said he himself had not done it.

There is then no authority in the N. T., for even in the Revised Version it is correctly rendered “in.”

Other early translators found no difficulty with this passage, but they were not guided by a Bancroft. In French we read “*Afin qu' au Nom de Jesus.*” In German, “*Das in dem Namen Jesu.*” In Dutch, “*Opdat in den naam van Jezus*” and in Italian ‘*Accioche nel nome de Gesu.*”

It is true an Englishman, trusting alone to his Dictionary, might translate “Au” by “at,” but a Frenchman would tell him that in this case it has but one signification. We have now before us original Documents of the first French Empire and of the Bourbons. The first commences “*Au Nom de l'Empereur des*

—*Français*," (In the Name of the Emperor of the French); the second "*Au Nom du Roi*," (In the King's Name). It would sound funny should a Justice of the Peace read the Riot Act and order the mob to disperse *At* the name of the Queen.

The Puritans maintained that all the names of God and of Christ should be had in equal reverence and it was therefore unreasonable to bow only at the name of Jesus, and Laud himself although he even fined the son of the Lord Chief Justice of England, did not succeed in making it a general custom, for in the "State Papers" is a letter from an Englishman named Samuel Brett who was in Paris in 1655, during the Commonwealth. Many Royalists were residing there and were allowed to follow their own religion and Brett adds "and for their form of worship it is the same as was formerly in England, with the Book of Common Prayer and the rites therein used; and also they *continue the innovations* that were practised *by many* of our clergy, as bowing at the name of Jesus, toward the altar, etc.,—which I know giveth offence to the good French Protestants, who, to me, did often condemn these *innovations* for Roman superstitions." After the Restoration Archbishop Sheldon contrived to get the Canon on Bowing made a Law of the Realm, in 1664, and the penalty was fines and imprisonment for the first and second offence and for the third time a fine of £100 and transportation to the Colonies !

—It is a pity that the practice which was becoming obsolete should have been revived again. In 1853, Dean Close spoke of “*new-fangled bowings, turnings, curtseyings, and surpliced processions*,” and the Leek (Eng.) *Times*, recently (1889) published a list showing how Ritualism has gradually progressed in their Parish Church during the past forty years. It commenced:—(1) “Holy Table called ‘Altar.’” (2) Surplice in the Pulpit. (3) *Bowing at the name of Jesus*,” and a little lower down “*Children in day and Sunday schools taught to bow and to cross themselves*.”

A lady born in Dublin told the writer she had never bowed in the Creed in Ireland but when she came to Toronto nearly half a century ago she was informed there was a Canon in the Canadian Church making the practice obligatory and therefore considered it her duty to do so. She was surprised to learn she had been misinformed.

Should however the “mechanical jerkers of the head,” in the language of that High Churchmen the Right Rev. Dr. MacLagan, Lord Bishop of Lichfield, who fears it is becoming too much of a formality,—should the “jerkers” fall back on the Canon we must be permitted to add that at Laud’s trial in 1645 it was shown that these Canons were not binding, not being confirmed by Parliament, and especially since the Homilies, the Book of Common Prayer, the Articles of Religion and the Book of Ordination, which are the only authentic rules of the church make no mention of it.

—Should any be still unconvinced let us refer to what happened here in Toronto not many years since.

In 1874, when the Church Association was in existence (of which the late Chief Justice of Ontario (Draper) was President and the late Dean Grasett and the present Hon. S. H. Blake, Q.C. and Sir Daniel Wilson, LL.D., were Vice-Presidents) the Dean and ten other Clergyman were presented before a Bishop's Court, under Canon No. 73 "Ministers not to hold Private Conventicles," it being contended that the Church Association was such a Conventicle! The penalty was EXCOMMUNICATION!

Messrs. Blake, Kerr and Boyd were the counsel of the C. A., and it was said in defense "The *wonderful inappropriateness* of many of these Canons to the Government of the Church in this or any other country at the present time cannot perhaps be better shown than by an extract of the next following Canon, being No. 74 of the same body of Canons."

"We do further in like manner ordain that all ecclesiastical persons shall usually wear," etc., etc., (we omit the greater part) "and no ecclesiastical person shall wear any coif or wrought night cap, *but only plain night caps*, of black silk, satin or velvet," etc., etc., "and that they wear not any *light colored stockings*."

As might have been expected the trial ended in smoke, much undoubtedly to the chagrin of those clergymen who had hoped to step

—into the shoes of their “excommunicated” brethren, and especially those of the Dean whose living was a very valuable one.

Not only then are the By-laws of the Convocation of 1603, not binding in the opinion of the English Courts, but they are also “wonderfully inappropriate” according to the opinion of eminent Canadian lawyers.

In case any, however, refuse to acknowledge this, the question then is—as No. 18 on Bowing and No. 73 on Decency of Apparel are both equally binding, is it not as great a sin for a Minister to wear clean white socks as it is not to bow in the Creed? In both cases he is breaking the Canons, and who can tell how many of the clergy are guilty of wearing uncanonical night caps?

To resume.—Archbishop Bancroft is thus described by Mountfield “This fiery and ambitious prelate.” . . . “whose little mind was intoxicated by schemes of ecclesiastical aggrandisement.” Anger seems to have been his normal state, for old Fuller says “he spoke most politely when not in passion” and Bishop Short, speaking of the Hampton Court Conference says “During this discussion Bancroft suffered himself to be carried away by the violence of his temper. . . . but the king reproved him.”

In all probability it is to this “little-minded,” “ambitious” prelate to whom we are indebted for the Canon on Bowing. Those therefore who bow in the Creed acknowledge a false translation of the Bible and a Prayer Book

—altered without the authority of Parliament, and the law those who do not bow are breaking is a Civil law which could never be enforced in these days, viz. that the principal penalty of which was *transportation to the Colonies!*

And why do Ministers who are sticklers for obeying the Canon on Bowing, which is based upon a falsehood, at the same time leave the Holy Tables uncovered, contrary to Canon No. 82 of the same code? Is it because they prefer to have the Tables look like altars? (See *Communion Table.*)

Bowing to the so-called Altar. This is done because the so-called "Priest" professes to believe that the body of our Lord is, or has been there.

Rushworth's account of Laud's consecration of the Church of St. Catherine shows how far this can be carried. "As he (Archbishop Laud) approached the Communion Table he made *several lowly bowings*; and coming to the side of the table where the bread and wine were covered, he bowed *seven times*; and then after the reading of many prayers he came near the bread and gently lifted up the corner of the napkin wherein the bread was laid, and when he beheld the bread he laid it down again, flew back a step or two, *bowed three several times* towards it; then he drew near again and opened the napkin and *bowed as before*. Then he laid his hand upon the cup which was full of wine with a cover upon it,

—which he let go again, went back and *bowed thrice* toward it; and then he came near again, and lifting up the cover of the cup looked into it, and seeing the wine he let fall the cover again, went back and *bowed as before*.

Whoever has seen the cardinals and prelates in Rome bowing to each other at High Mass on fete days will not be surprised at the above and it is carried to a greater extent in the Greek Church where the people stand silent bowing and crossing themselves the whole time. Their whole worship seems to consist of these movements and sometimes they stoop so profoundly as to touch the floor with their forehead.

Brotherhoods. (See *Sisterhoods*.) What does St. Paul say in his epistle to Timothy (Revised Version)? "The bishop (or overseer) must be the husband of one wife." "Let deacons be the husband of one wife," and among "doctrines of devils" St. Paul includes "forbidding to marry." "I desire therefore that the younger widows (or women) marry, bear children, rule the household."

And to the Corinthians he says "Am I not free?" "Have we not right to lead about a wife that is a believer, even as the rest of the apostles and the brethren of the Lord and Cephas." "Let each man have his own wife, and let each women have her own husband"— and to the Hebrews "Marriage is honourable in all."

Can anything be more clear? In the *Con-*

—*temporary* for January 1890, the Bishop of Ripon (Dr. Boyd Carpenter) says:

If it needs to be constantly remembered that there is nothing which is necessarily Roman in the idea of Brotherhoods, it is no less necessary to observe the cautions and warnings which the history of such institutions reveals. We are neither to be deterred from making an experiment by the cry that it is Roman, nor are we to be blinded to the risks which we encounter by the eagerness of those who only welcome the proposal for the very reason which in others awakens alarm. There are dangers; and the evidence which is the most striking is that which comes from the Latin Church itself. It would be simple madness to ignore the lessons of the past. In the twelfth century, Arnulf, Bishop of Lisieux, requested Pope Alexander VIII. to dissolve the monastery of Grestain, on the ground that it was past reformation. At the close of the fourteenth century Nicolas de Clemanges charged the monasteries with being scenes of waste, idleness, and drunkenness. The Councils of Constance and Basel approved the statements of Bridget of Sweden, when she depicted the dark and low condition of the religious houses. In the sixteenth century a Committee of Cardinals (Reginald Pole was one of the number) expressed their opinion that the religious houses ought to be abolished. In the eighteenth century Scipio de Ricci, Bishop of Pistoia, excommunicated the Dominican friars, and forbade their associating in his

—diocese. But perhaps the most remarkable illustration of all is one derived from our own days :—

“ The total number of monasteries, etc., suppressed in Italy down to the close of 1882 was 2255, involving an enormous displacement of property and dispersion of inmates. And yet there is some reason to think that the State did but do roughly and harshly what the Church should have done more gradually and wisely ; for the judgment passed on the dissolution by Pius IX. himself, in speaking to an English Roman Catholic bishop, was : ‘ It was the devil’s work ; but the good God will turn it into a blessing, since their destruction was the only reform possible to them.’ ”*

On general grounds, too :

“ The rule observed by one may be disastrous to the thousands, who, under the influence of some passing excitement or eager emotion, take upon themselves a burden which experience may show was too grievous for them to bear. Lifelong vows appear to me to be of this nature, when the vow involves that which is not necessary for righteousness’ sake. The Convocation of Canterbury has realized this danger, and has pronounced against a system of lifelong vows. There is wisdom in this decision. To make a lifelong vow, in a matter which is neither within the survey of experience nor in the statute book of universal righteousness, is (if I may use an old-fashioned phrase belonging to an age of

* See Articles on Monasteries in “ *Encyclopædia Britannica*. ”

—greater faith and less fussiness than the present) to tempt Providence. We may be asked if there is not such a thing as a call to celibacy. I have no doubt of it. Our Lord's words are sufficient for me on the matter; but he who is so called needs no vow: the call will be evidenced in the fact of his life. And it is to be remembered that a man may be called to be a father of saints who does not know of his calling till he is far advanced in life. To make a vow which anticipates or prevents the calling of Providence savours of little faith, not of large faith, and has in it a flavour of self-will rather than that spirit which waits on the will of Him who, though He orders the whole life, yet veils from us His leadings from period to period."

The Rev. Hobart Seymour described monasticism as "A vast body of bachelors without honest wives or children," and General Sir Robert Phayre in an Address before the Protestant Alliance lately, quoted the Rev. Pierce Connelly, in his Letter to the Earl of Shrewsbury, as saying that "Rome has never dared to exact the vow or even the promise of chastity from any candidate for holy orders, either before, or at, or after ordination to the priesthood."

Candles on the so-called Altar. These are derived from the Pagan fire-worship of Tam-muz, the sun-god, mentioned in Ezekiel, who was worshipped under his various names with candles, torches and fires throughout the

—world and the custom has been maintained in many places down to our own times.

It cannot be derived from the fire on the altar of burnt-offering which was the fire that came down from heaven and consumed upon the altar the burnt-offering and the fat, for that was neither torch nor candle, but a fire that did not smoke and was one of the things in the first temple which the Jews declared did not exist in the second.

Baruch who was living B. C. 586, and is by some believed to have died in Babylon after the destruction of Jerusalem, tells us that the Babylonians lighted up candles to their gods. "They light them candles more than for themselves whereof they cannot see one," and Christians copied the custom at an early date, for about the year 305, the Council of Illiberis, in Spain, found it necessary to prohibit the use of candles at the tombs of the martyrs who had already usurped the place of the heathen demi-gods. Lactantius, known in his time (A. D. 310) as the Christian Cicero, said "They light up candles to God as if He dwelt in the dark, and do they not deserve to pass for madmen who offer up lamps to the author and giver of light?

The Romans had a feast on the 2nd of February in honour of Ceres or Juno Februata and walked in procession carrying lighted candles or torches. About the fifth century as the Pope found the people would not do away with this festival he devoted the day to the Feast of the Purification, although no one

—knows the date of that ceremony, and the people were told to carry their lights in honor of the Virgin Mary. This Candle-Mass (Candlemas) under the name of the Purification is still in our Calendar.

The Spaniards were astonished to find a sacred fire and vestal virgins in Peru four centuries ago and when there lately Squier was equally surprised to find fires blazing on the mountains on what is called by Romanists St. John's eve. This is the night of the summer solstice or midsummer eve, which was sacred in Pagan times to Tammuz under his name Oannes, which was changed by the early Roman Church to Johannes, and St. John's fires are still made in Ireland and Britanny, as in Peru.

A Druidical sacred fire was kept burning in the cell of a monastery at Kildare, Ireland, until the suppression of monasteries in 1539.

Fires to Beltis or the Lady, wife of Baal, (Lord), called Beltane, (*Bel tein*, Bel's fire) have been made in Scotland in our own times. In the state of New York, in the year 1753, an Iroquois Chief said "When the fire at Onondaga goes out we shall no longer be a people." At Pecos, in New Mexico, the eternal fire was kept burning until about the year 1846, and to this very day the N. A. Indians celebrate their sun-dances during which they pass "sacred" articles through the fire, torture themselves as the Bible says the followers of Baal did, and even cut out little snips of flesh and raise them on the point of

—their knives toward the sun! The Guebres or Persian sun-worshippers have a temple at Yezd in Persia where the everlasting fire has been burning since the time of Zoroaster. The Chinese still have an annual feast of lanterns. The Buddhists burn thousands of small candles on their shrines and lastly—

What shall we say of many English Churches?

Canon. This word is so imposing that many without reflection consider canons as almost divine laws instead of which they are merely by-laws made by fallible men.

About a quarter of a century ago the Queen and Prince Albert were condemned by many for allowing the Royal Marriages to be performed during Lent, *contrary to the canons*, but the only canons were those of the Council or Synod of Laodicea, a council of thirty-two bishops (and some of the prelates of those days were bishops of villages, many of whom could not even write) so obscure that it is uncertain whether it was held as early as A. D. 314 or as late as 399. Besides which it was not even a General Council, but a provincial or diocesan one, neither have the original canons been preserved but only a summary or abstract, and not in the shape they were passed. One other Council was formerly added to confirm the above, viz., that of Lerida in 546, but their supposed canon is now allowed to be spurious, but even were it not so what right had this little Spanish Council of nine

—members only, or any other Council to dictate to the whole Christian world?

Catholic. (See *Apostles' Creed*.) This Greek term belongs properly to the Greek Church alone, for although it was originally applied to the whole Christian Church the Greeks first adopted it as a distinctive name, and it was afterwards borrowed from them or rather usurped by the Roman Church, when the Pope claimed to be the head of the whole Church, and it seems strange that when doing so the Romans did not translate it into their own language but retained the Greek word which signifies general or universal.

The N. T., the Canons of the first four General Councils and the Nicene Creed were all written first in Greek, and in a form of the latter of the year 451, we find the words "the Holy Catholic (*katholikēn*) Church."

The earliest form of the Roman or so-called Apostles' Creed of A. D. 390, however, does not contain that word but reads "*Sanctum Ecclesiam*" (Holy Church). In a Greek version in King Athelstan's Psalter, about the year 703, the words are "*agian ἐκκλēsian*" (holy church). In an Anglo-Saxon version in the Homilies of Ælfric it is "*tha halgan gelathunge*" (the holy congregation). The first known version of this creed in English, being of the 13th century is "*hely kirke*," and even in a MS. of the 14th century in the Bodleian library it is simply "holy church," but in the *Prymer* in English and Latin, 8vo. Paris,

—1538, it appears as “The holy church catholike.”

When the Americans revised their P. B. a century ago, they changed the Greek word (probably either to distinguish themselves from the R. C. Church, or that there should be no ambiguity) to one universally understood, and in the Prayer for all Conditions of Men it reads “Thy holy church universal.”

By styling themselves Catholic some members of our Church wish to signify that they are not Protestants.

Chancel. (See *Churches and Choral Services*.)

When we took over the Romish Churches the martyred Bishop Hooper and many others wished to have all the chancels bricked up as they involved the unscriptural idea that the clergy are a priestly caste separated by some charm from the people of God. Unfortunately this was not done. The choirs were however brought out of the chancels (except from the cathedrals where they unhappily retained an ornate service for the reason given elsewhere)—but now we are putting them back again!

Chancels like the dais in a palace, raise barriers unduly between the congregation and pastor, and although at the Reformation they allowed them to remain, the Rubric in the Communion Service “The Table . . . shall stand in the Body of the Church, or in the Chancel” proves clearly that they were then only considered to hold a secondary position.

—Bishop Durandus in his Book of Rites, printed in Rome in 1591, said that “the chancel symbolized the priests, the church triumphant, while the pavement of the nave signified the people made to be trodden under foot,” and not many years ago one of Dr. Pusey’s curates, a Mr. Morris, had the effrontery to use similar language:—

“ The ox was present at the Master’s crib.
 To show that priests should at His Altar live ;
 The ass was also there
 Fit emblem of the patient laity
 Who meekly bear the burthens on them laid.”

And accordingly Sacerdotalists call it the “Sanctuary,” the Holy of Holies “only to be trodden upon by the priests and their assistants, *and not to be polluted by the feet of the laity*,” whom they have always looked upon with contempt. In 585 the Second Council of Mâcon enacted that if a layman on horseback met a mounted clerk (or man in holy orders) he should uncover his head; *if the clerk was on foot, the layman should dismount and salute him* under pain of being suspended from communion during the bishop’s pleasure.

There never was but one Holy of Holies and when the Jews fell into idolatry the Shekinah or Glory-cloud was withdrawn forever.

In the Prayer Book for the Young, we are told that the chancel “represents Heaven”—and to bear out this idea more money is spent there than in any other part of the building. Gold and colours abound and windows *with*

—figures staring us in the face, although our Reformers prohibited paintings on walls and windows.

Canon Stowell said "Let it never be forgotten that just as the church *lost her spirituality* *she increased her gorgeousness*," and another writer says "Hence we do not believe in such trumpery devices as priestly vestments, elaborate altar-cloths, surpliced choirs and gewgaw chancels; they only exist where the true "beauty of holiness" is wanting.

Are St. Paul's words entirely forgotten "God . . . dwelleth not in temples made with hands *neither is worshipped by men's hands?* Does the Almighty see with eyes of flesh as miserable man does, and admire our tawdry decorations?

Some contend that because the Holy Communion is administered (*not celebrated*) in the chancel it thereby becomes more holy than the rest of the building, but by the same rule those who have family prayers in their dining-room might claim that therefore that room was more sacred than the others, or that a bedroom where the Lord's Supper had been administered to a sick person was more holy than the other bedrooms.

Many old London churches have no chancels or where there is a small one it does not differ in ornamentation from the rest of the church. The well known Church of St. Mary's Islington, rebuilt in 1751, consists of a nave only with galleries. At the end is the Table, a slab of oak black with age, supported on legs

—at the four corners and surrounded by a low rail. It cannot be seen from the main entrance as the pulpit is in the centre of the main aisle with the desk in front of and below it, for the "preaching of the Gospel" was recognized by our reformers as the chief end of public worship. The pulpit was the centre object and it was so arranged that the greatest possible number should be brought within the sound of the preacher's voice—hence the erection of galleries.

In this they differed from the Roman churches, they being built with reference to a service which addressed the *eye* far more than the *ear*. A service that dealt in gorgeous processions with banners and pompous ceremonies and all the finery of a ritual that held men in awe by its outward fascinations, much of which would have been hidden and lost in a church with galleries—but now, in building new churches or restoring old ones we are doing away with the galleries—we need not ask why, but what is to come next?

The Decalogue in St. Mary's Church is in its proper place on the wall behind the Table, and the Font is also in its proper place near and in front of the pulpit.

The Rev. Sholto D. C. Douglas said that chancels were *the root of all evil* and declared it as his opinion that there should not be any, and when he became Rector of All Souls' Church, Langham Place, London, about ten years ago he re-introduced the black-gown, changed the weekly communion to evening

—communion, and applied for a faculty to remove the cross from behind the table—which was granted. All Souls' is a nave only without transepts and the place where the Holy Table stands is so small and low that it can hardly be called a chancel.

Fifty years ago nothing more in fact was needed than a recess for the Communion Table with a space of perhaps a dozen feet for the communicants in front. The Ecclesiologist, accredited organ of the notorious Cambridge Camden Society (Vol. iii. 1843-4) began very mildly with regard to the chancel which it said ought to be “raised a single step of six inches at the chancel arch ; and considerably eastward of this must be two other steps at least”—but ere long Pugin and the other Romanizing architects made a rule that *whatever the size of the church, the depth of the chancel shall be one-third of the length of the nave*, and this was for the Clergy alone! Thus in a small church of say seventy-five feet, twenty-five must be given to the clergy, even if merely a single incumbent with perhaps a choir of half a dozen boys, and only twice as much for the whole of the congregation.

Can any one doubt that this was solely intended for the Elevation of the Priesthood, shamefully, also increasing the cost of the building as well as the amount of the architects commission. Moreover in a large church how can a Minister's voice be heard when standing at the Table at the end of this long building? When such chancels exist the people should

—insist upon having the Holy Table brought forward, as near to them as possible, and that the space should not be wasted free seats might be placed behind it as is the case in Liverpool. (See *Communion Table*).

Gladstone in his "Tractarianism is Popery" (London, 1851) used these words of the chancel "There you have the separation of the priest (so-called) from the people," and the late Principal Shairp said "With my whole heart I believe with Dr. Arnold that the separation of the clergy from the people, as a separate caste endowed with some mysterious and mystic function, was the first and most fatal apostacy—a thing which, more than any other, has paralyzed the power of Christianity in the world."

According to the *English Churchman* the late Archbishop Sumner was conversing with the late Rev. W. Ackworth of Bath, concerning the restoration of a church, when the Rev. gentleman, who himself related the story, exclaimed "But, my Lord, there is no chancel in the church," to which the Archbishop replied with great energy "And I should like to know Sir what business a chancel has in any Protestant Church,"—and in reply to a request from the people of Tasmania concerning a book "Steps to the Altar" circulated with the approval of their High Church bishop, His Grace wrote "I am of opinion that there is no altar in the present dispensation; and therefore no steps can be required to it."

Five or six years ago the Church of the

—Holy Faith, Sixteenth Street, New York, came into the charge of a new Rector, the Rev. John W. Kramer, when the so-called altar was removed, the elevated chancel razed to a level with the floor and everything was restored to primitive simplicity.

A Protestant change took place about the same time in London also, when the Vicar of St. Michael's, North Kensington, the Rev. Dr. Gray, with the approval of the bishop of London, removed the organ and choir from the chancel back to the gallery.

In 1877, Mr. and Mrs. Lewes (George Eliot) were the guests of Dr. Jowett, Head Master of Balliol, Oxford. On the Sunday these famous heretics (!) went to hear their host preach. Jowett had gone on before and was just ascending the pulpit when he saw them entering and looking vainly for seats, the church being crowded as was usual when he preached. Jowett beckoned them to advance which they did very timidly being not much used to churches, and he absolutely placed them on each side of the Communion Table in the large high-backed chairs usually reserved for bishops where they sat fronting the amazed congregation.

The Dr. might easily have found precedents for placing laymen in the chancel had he desired. Addison, in *The Spectator*, says "As soon as the sermon is ended the knight walks down *from his seat in the chancel*," and speaking of the kindly feeling between Sir Roger, the minister and people, he contrasts it with

—the next village where there is a perpetual state of war. “The parson is always preaching at the squire; and the squire to be revenged on the parson, never comes to church. The squire has made all his tenants atheists and tythestealers; while the parson instructs them every Sunday in the dignity of his order, and insinuates to them in almost every sermon that he is a better man than his patron.” This was in 1711.

It should not be forgotten that the Holy Temple passed away with the old Dispensation—and our Churches take the place of the Synagogues, not of the Temple, and our service is essentially a synagogue service.

Chanting Amens. (See *Choral Services*.) St. Paul says “How shall he that occupieth the place of the unlearned *say* the Amen at the giving of thanks?” Why, as sometimes happens in our Evangelical Churches where the Minister says Amen in our own language, should the choir master be allowed to lead off the congregation with a loud Romish Ah-men?

Chanting Nicene Creed. (See *Choral Services*.) In the American, the American Reformed Episcopal and the English R. E. Prayer Books this is to be *said*. In the Canadian R. E. P. B. it is to be *read*, and although our rubric allows it to be said or sung, the latter was only intended for cathedral services. It was never chanted in parish churches until the commencement of the Puseyite movement.

Choral Services. (See *Anthems and Surpliced Choirs.*)

Now-a-days men, women, boys and girls—
“To church repair,
Not for the doctrine, but the music there.”

It is the love of music more than the love of God which leads people to have and to patronize choral services, but we repeat, the nearer we approach an ornate cathedral service the farther we depart from the simplicity of the gospel.

There is no authority whatever in the English Church for Choral Services and Intoning in Parish Churches, and when it was allowed to remain in Cathedrals it was as Bishop Burnet shows, not intended to be permanent, but allowed only because there were great choirs so accustomed thereto that they could not easily alter it, but it was thought as they dropped off and died others would fall into their places who would officiate in a plainer voice.

One of the proposed alterations in 1689 was “that the chanting of Divine Service in Cathedral Churches shall be laid aside that the whole may be intelligible to the common people.”

Choral Services were part of the plan of the Ritualistic Campaign. A writer in the *Church Times* of March 30th 1867, says “Choral Service, so far as psalms and canticles are concerned on some week-day evening, *will train* people to like a more ornate worship, and that which began as an occasional luxury

—will be felt to be a regular want," and now how many professing Christians declare Protestant services to be too tame (the worship of GOD, tame! ! !) and cry out for more attractive services.

Anything however in ecclesiastical music *which is of the nature of an exhibition*, or of a musical concert in which a portion of the congregation only take part, is wrong, and all compositions which can be rendered only by trained choristers should be excluded. The training is now carried to such an extent that the key-note is sometimes given as a guide to what is called the proper rendering of the Confession, Lord's Prayer, Responses to the Commandments, etc.

And here a few questions have been asked.

1. Who gave the key-note to the Publican when he said "God be merciful to me a sinner?"

2. Some persons have no ear for music. Will the Lord Jesus turn a deaf ear to a suppliant because he cannot sing his prayers?

3. Does the reader sing his prayers in his private devotions?

Attractive services, the attraction being the music alone, are however the order of the day. The preaching of the gospel being not only not a secondary matter, but generally an unimportant one and we do not wonder that even the secular press take note of it. One of them asks—

"Are we not already within measureable distance of the time when the announcement of Sunday Service will read :—

CHURCH OF THE PILGRIMS.

Sunday, Oct. 9., 1895.

MISS HIGH SEE,
will sing at all services.

Rev. Mr. X. Pounder will preach."

Christmas. Sir Isaac Newton, the greatest of English Philosophers, and better still a Christian Philosopher, who died in 1727, says "The times of the Birth and Passion of Christ, with such like niceties, *being not material to religion*, were little regarded by Christians of the first age," and Scaliger says "To determine the true date of Christ's birth belongs to God alone, not man." There is not a word in the Scriptures about the precise day or of the time of the year, and no one can tell, even the season of the year, much less the day, on which our Lord was born, but it was not in the winter, for the shepherds of Palestine do not remain in the fields at night then.

The earliest allusion to Christmas is that of Clement of Alexandria who died in 220, and he says, "there are some who *over curiously* assign, not only the year, but even the day of the birth of our Saviour, which they say was in the 28th year of Augustus, on the 25th day of Pachon (May 20)."

"And the followers of Basilides celebrate the day of His baptism which they say was in the 15th year of Tiberius, on the 15th of Tubi, but some say it was on the 11th (January 10th or 6th). Further some say that He was born on

—the 24th or 25th of Pharmuti (April 21 or 22)."

About the year 380, however it was enacted by the Roman Church that the Nativity should be observed on the 25th of December, which was the pagan festival of Saturn, the Etruscan name of Tammuz, whose festival was celebrated in Rome on the same day that the "Drunken festival" of Bacchus or Dionysus was observed in Babylonia. Chrysostom, in a Homily delivered about 386, says "It is not yet ten years since the day was made known to us," and adds moreover that the day was fixed in Rome, in order that while the Pagans were occupied with their profane ceremonies the Christians might perform their holy rites undisturbed.

Even two centuries after the time of Chrysostom this date was not fully established, for Jacob, bishop of Edessa, who died in 578, said "No one knows exactly the day of the Nativity of the Lord: this only is certain from what Luke writes, that He was born in the night."

The fir-tree was common in pagan Rome at the season of the Saturnalia as is still in our churches at Christmas

The Church of Scotland abolished Christmas at the Reformation and its observance was forbidden in England during the time of the Commonwealth in 1652, by Act of Parliament, but it was restored at the Restoration.

Churches. (See *Chancel and Consecration*) Cruciform temples are of pagan origin, having been made after the shape of the **T** (*tau*) of Tammuz. We have shown that there is a Druidical Temple in the shape of an Iona cross at Callernish, in the Lewis, Scotland (see *Cross*). There is also a cruciform structure near Culloden generally called five cairns, but Sir Daniel Wilson, in his *Prehistoric Scotland*, says it may be more accurately described as one gigantic cruciform cairn. There is a cruciform cairn at New Grange, Ireland, and another at Dowth, and Wayland Smith's Cave in Berkshire, England, is likewise cross-shaped. Two of the principal pagodas in India, viz., those of Benares and Madura are also built in the form of a cross and the cyclopean temple at Gozo near Malta is said to be cruciform.

The Roman Church copied the Pagan form which was suitable for their religion with its separate so-called altar in each transept, but which is unsuited for a Protestant Church where the majority of those seated in the transept cannot see the minister when he stands at the Communion Table.

Who would ever dream of building a public hall after such a plan?

There are some who think the churches should be open during the week. Our most blessed Lord, however, told us to enter into our closets, shut the doors and pray to our Father which is in secret, but that does not suit the present advanced age, for the closets

—have not been consecrated and superstition teaches that there is more virtue in a prayer offered in a church or in some so-called holy spot, or before some so-called holy cross or picture than in private.

God, however, does not confer peculiar sanctity on mere material structures. The Temple dispensation has passed away and with that the religion of ceremony and locality came to an end as He Himself told the woman of Samaria.

When the clergy come into the Church many people rise, not remembering they are in the house appointed for the worship of God, and that it is He alone who ought to be worshipped there. And yet these people will often sit while prayer is offered.

In some churches the people stand when the clergy give out notices, but the only notice where it is enjoined by the Rubric to stand is on the announcement of the Holy Communion. Neither should the congregation stand during the offertory although many clergymen try to introduce the practice by having a hymn sung at the time.

There is a class of churches of which there are too many. One was lately described by an English pastor. "It is in the Ionic style" he remarked, "over the portico" he added, "is a tower, over that a cupola—and on the top of all a mortgage."

The late Mr. Charles Groves of Liverpool was an enthusiastic promoter of Church extension. In all he built eighteen churches,

—besides schools, and expended over one million and a quarter dollars for Church purposes in Liverpool. He used to say that "no work one can engage in does so much to benefit our fellow-creatures as building a church and providing a Gospel ministry." His last appearance as a public speaker was in 1881, at the Liverpool Diocesan Conference. Several had been speaking very strongly about the necessity of having a cathedral for the new diocese. Mr. Groves arose, greeted by a great outburst of applause, and then amidst profound silence the venerable Churchman declared:—"I cannot consent to this while souls are perishing. A cathedral is a luxury; a church is a necessity. To your cathedral I shall never give a farthing; for more Churches I will give ten thousand pounds."

Colored "Altar" Cloths. Laud commenced to introduce these. As the "Altar" is illegal it follows that they are also, and they as well as colored stoles have been pronounced illegal by the English Courts.

Commandments. According to the Canon the Ten Commandments should be set up in every Church and Chapel over the Communion Table, but they are not to be found in Ritualistic churches where there is frequently an image of the cross on the table which is contrary to the Second Commandment and also to the laws in England.

Layman's Handbook.

Commination. (See *Lent*.) The P. B. says there was a *godly discipline* in the Primitive Church *which it is much to be wished should be restored again*, and how many of the laity are aware that this "godly" or rather Romish discipline consisted in bringing penitents into the Church clothed in sackcloth with naked feet, when the Bishop and clergy threw ashes upon them and turned them out of the church doors, "which open penance was the way sinners were punished in this world *that their souls might be saved in the day of the Lord?*" It was not a discipline of the Primitive Church however, but of the Dark Ages, dating from about the ninth century. This service was expunged in the American P. B. a century ago and is also suppressed in the English Revised P. B., the English and American R. E. and the Spanish Prayer Books. Strange to say it is retained in the Irish P. B. (1878), where this bodily exercise is still called a "godly discipline"—but the words "until the said discipline may be restored again which is much to be wished" are omitted. Did they not know moreover, in Dublin, in 1878, that it was *not* a discipline of the Primitive Church?

Our clergy continue to say that it is much to be wished that this *open penance* may be restored again. Do they mean this, or do they believe in mental reservation?

We have known Ministers who would not read the Commination Service, and very many more who regretted having to read it, but it was part of the service and they considered they had no option.

—About the year 28 our Lord said : " If the mighty works . . . had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes"—that is to say according to the Jewish custom of the O. T. dispensation—but two score years later, about A. D. 63, St. Paul tells us that under the N. T. dispensation the rites of the Law are passed away, and it is no longer the *ashes* of a heifer sprinkling the unclean, *but the blood of Christ alone* that will purge our conscience from dead works. *Hebrews, ix, 12, 14.*

The ceremonial use of ashes is still continued in the R. C. Church, and we retain the name Ash-Wednesday, as if we look forward to it being "restored again." In the R. E. Prayer Book that day is called The First Day of Lent.

Communion. (See *Fasting Communion, Transubstantiation and Wafers.*) Our most blessed Lord instituted this in the evening. With Him it was like the Passover, a SUPPER, but now Priestcraft *prefers* a Breakfast ! Whose example shall we follow—Christ's or man's ?

The Sacerdotalist reason however is evident. Priesthood to a great degree stands or falls with the establishment of a *morning sacrifice*. Restore the Supper and the sacrifice ceases for a supper is not a sacrifice, but a Repast, and this one is a "Remembrance" or "Memorial" in a Repast. Sacrifice ceasing, a *Sacrificing Priesthood* ceases with it, and Christ's institution, a *Preaching Ministry* alone remains.

—There are some who call the Supper the highest ordinance of our religion. On the contrary, however, is not this an error, for is not that other ordinance of God, *the preaching of the Word* the most important? (Cor. i, 21.)

Our Lord did not administer Sacraments (John iv, 2); neither did Peter (Acts x, 48), nor Paul (Cor. i, 17). Their work was "to preach." Inferior ordinances were administered by inferior officers of the Church. (Acts x).

Does St. Peter say anything respecting the Lord's Supper?—No. Does St. James?—No. Does St. John who leaned on his Lord's breast at the Last Supper?—No. And these were the three most intimate disciples of our Lord.

John vi, does not refer to it as the Holy Communion was not then instituted. The Lord's Supper is *not even named* in St. John's Gospel! Is not this most conspicuous omission alone sufficient to prove that the Supper is not the highest and most sacred of all the Christian ordinances?

Does St. Jude?—No; except perhaps when he says "these are spots in your feasts of charity," and if so he does not call it a "sacrifice" but a "feast."

Does St. Paul?—Yes, *but in only one of his eleven epistles* (1. Cor. xi, and xx), and then he does not say a word about offering up the bread and wine as a propitiation for sin, nor does he call it a sacrifice, neither does he mention fasting communion!

The Acts of the Apostles contain the history of the Christian Church for the first

—thirty-two years of its existence, and they contain only the above two references to the Lord's Supper, describing it merely as "the breaking of bread." The twenty-one Epistles were addressed by the Apostles to the Christians, and in only one of them do we find any reference to the Holy Communion. Among these Epistles are three addressed to the Evangelists Timothy and Titus *instructing them in the exercise of their duties*, yet not a word is said about the Holy Supper. We use the word Evangelists (II. Timothy iv, 5) because they were certainly not Diocesan bishops.

WHILE THEREFORE WE MUST NEVER FORGET OUR LORD'S COMMAND, "This do in remembrance of me," still we must not exaggerate the importance of this Sacrament, nor call it a sacrifice as the Ritualists do, for it is a remembrance or memorial of a sacrifice only—as our one SACRIFICE was offered up once for all on Calvary and the Holy Supper is therefore not in itself a sacrifice for sin, but a feast upon the sacrifice.

There is a confusion of terms. The Lord's Supper is not the highest act of Christian *worship*—but with the Romanists and Sacerdotalists it is the highest CEREMONY! And where there is the most ceremony, there as a rule, is the least worship.

The Supper is a solemn feast, a feast of "thanksgiving," or in Greek a "eucharist," in which we call to mind and feast upon the love exhibited by the death upon the cross, and as Cranmer said, "Christ is not in the bread and

—wine, *neither corporally* or *spiritually*, but in them who worthily eat and drink the blood and wine." Corporally and carnally however He is really in heaven alone.

Christ is *figuratively* in the bread and wine, and *spiritually* in them that partake of it, *not only then but always*, as He Himself said "I will be with you alway, even unto the end of the world."

The Lord's Supper is not a mystery, neither is it referred to as such in the N. T.

In the P. B. Revised the words "holy mysteries" are changed to "this holy ordinance" and in other books to "Holy Supper." It is a mystery only to those who believe in transubstantiation. The bread and wine do not undergo any mysterious change. The bread remains bread. If it was turned into flesh it would avail nothing for the Lord Jesus Himself said "It is the Spirit that quickeneth, *the flesh profiteth nothing* (John vi, 63), and the wine remains wine. If otherwise, and it was changed into blood it would be *forbidden food*, for twice in Acts, nearly a score of years after the crucifixion, are we commanded to abstain from blood. And finally, the reader may say that Christ's words were "This is my body." But if that same reader held a couple of photos in his hand would he say "This *represents* myself. This *represents* my father."— or "This *is* myself. This *is* my father?"

"No mystic power these conceal—
They are but bread and wine ;
Thy Spirit, Lord, alone can give
One spark of life divine."

Communion Tables. (See *Altar, Eastward Position* and *Transubstantiation*). The oldest Communion Table in existence is undoubtedly that preserved in Rome in the Church of the Lateran, built in the fourth century and is probably as old as the Church itself, although in Rome we are expected to believe it was the original table at which the Last Supper was eaten. Wooden tables continued in use in England for centuries, even to the latter part of the eleventh century as we have shown under "Altars," and the Rev. Dr. Morgan Dix of New York, only showed his ignorance when he spoke so contemptuously a few years ago of the "four-legged wooden tables."

Eusebius says moreover that in the Church of St. Sophia the table was placed in the centre of the church, and this position it held for the first six centuries; in the midst of the people who sat or reclined about it, never kneeling, each Christian being privileged to sit as a "king" at the board of the King of Kings.

At the Reformation the stone altars which had then been in existence in England for some centuries were removed and the tables were restored, and at the Second Revision in 1552, wherever the word "altar" occurred in the P. B. it was expunged and the word "Table" substituted in its place.

In 1564, the Act of Parliament was "The Parish shall provide a *decent table standing on a frame*, for a Communion Table."

One of the Canons of the Synod of 1571,

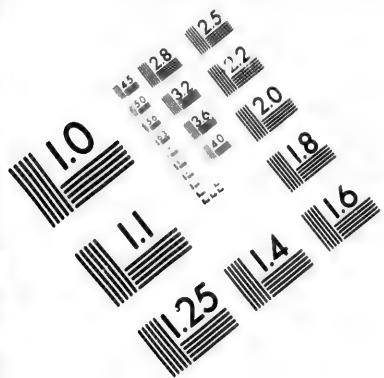
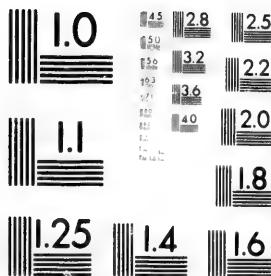
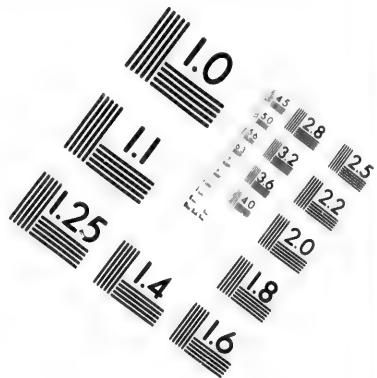
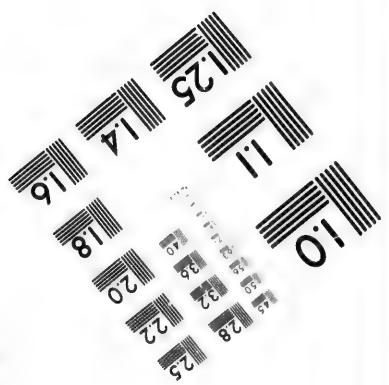
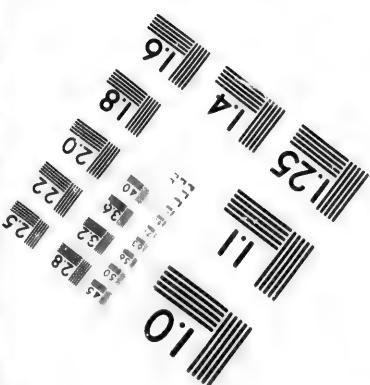


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required that the Table shall be of "joiner's work." And why? Because an altar is of mason's work!

In Laud's time the priest-party began to box up the Tables and turn them into sham altars, nicknamed by the people "Box Altars." They also placed them altar-wise, *i.e.*, with one side against the wall and the other side towards the people, and not table-wise as they were previously, and railed them in, which meant that the humble laity should be kept at their proper distance, as when they were placed table-wise the people knelt near and sometimes around them. The priest party also introduced rich altar-cloths, copes, credence tables and the like.

In 1876, Her Majesty's Privy Council decided that the Communion Table was a "table in the ordinary sense of the word, flat and moveable," and this last word is most important, for its being moveable makes it impossible that it should be regarded as an altar. It was originally intended to be moved at Communion time "at which time the same shall be placed in so good part within the Church or Chancel as thereby the Minister may be more conveniently heard of the Communicants," and the Judgment of the Judicial Committee in the case of *Liddell v. Westerton*, and adopted in other cases, was that "The Communion Table was to be provided by the Parish, was to be moveable, not by machinery, but by hand, and was actually to be very frequently moved."

—There are many Tables in England which agree with the Judgment. At St. Martin's Church, Haverstock Hill, they have an honest table of wood in the middle of the chancel, with eight or nine feet of space on every side of it. At St. Thomas', Lambeth, the table which is at the north, is placed a short distance from the wall, and at the consecration prayer the minister stands behind it, facing the congregation. In St. Nathaniel's, Liverpool, the table stands some distance from the wall and has behind it a row of seats, which are regularly occupied.

When this arrangement was made in 1877 the Rev. Mr. Hobson applied for a faculty to do so. The chancellor of the diocese however demurred to grant it on the ground that such seats would be illegal. Mr. Hobson told him that he (Mr. H.) had yet to learn that the chancel was more sacred than the rest of the church, for it had not, he said, been twice consecrated, and after some delay a decision was given in his favor.

At St. Columba's, Liverpool, the table stands in the centre of the rails, leaving a passage behind it. The pulpit and desk are both behind or inside the Communion-rails. At St. Luke's, Tavistock place, Plymouth, the table is placed a little distance from the wall, so that one can get round it, and such is the case at St. Peter's Martyr's Memorial Church, Clerkenwell. At the church of St. Mary-le-Port, Bristol, the table is placed table-wise, and not altar-wise. In Jersey the tables

—invariably stand in the body of the church lengthwise. Many more cases might be given. The table in Toronto Cathedral in Dean Grasett's time was on castors.

The rubric says that at Communion time the Table shall have a fair white linen cloth *upon it*, but why is the cloth so often brought down to the floor concealing the legs and making it look like an altar? Are other eating tables arranged in like manner? We have seen in London Holy Tables with the linen cloth *upon* the table and hanging down a little at each end, but not in front so that we could see under the Table.

The Table should be covered up (*legs excepted*), save when the Sacrament is to be administered, lest it should be regarded as an "altar." Canon 82, says it shall be covered in time of divine service with a carpet of silk, or other decent stuff.

One of the rubrics in the Canadian R. E. P. B. is very carefully worded. "The Table shall be of wood and shall not have upon it a slab of any other material than wood, nor shall any candle, candlestick, flowers, or cross be placed upon or apparently upon, the Table, nor shall it be so constructed as to represent an altar, and during the time of Divine Service it shall be always covered with a plain cloth, nor shall the color be changed to indicate the Church seasons."

Romanists and Romanizers like to place the letters I. H. S. (See *The Cross*) on the illegal "Altar" Frontals, because they are

—connected with the Mass, that monogram being stamped on the large wafer used by the R. C. priests.

Confession. (See *Auricular Confession.*)

Confirmation. This is said by some to be an Apostolical institution (Acts, vi, 6, xiii, 3 and Heb. vi, 2.) while others deny that the "laying on of hands" there mentioned referred to Confirmation. It is however of very early date being mentioned by Tertullian (ob. 225) and then followed immediately upon Baptism, and this was the case whether the neophyte was an adult or an infant, and it is still administered in the Greek and African Churches, as soon after Baptism as possible.

Of our modern idea that confirmation is the ratification by the baptized child, when he has attained an age capable of deliberate choice, of the promises made for him by his sponsors there is not the slightest trace in Christian antiquity.

Those who are fond of the Fathers may be interested to know that Clemens, the head of the Alexandrian catechetical school the preceptor of Origen and the most learned man of his age, (ob. 220), who denounced the practice of wearing false hair, said that in such cases when the priest in bestowing his benediction lays his hand upon the head, the blessing does not reach the wearer of the hair, but rests upon the person to whom the hair belongs! ! !

If Clemens Alexandrinus is not in error it

—may be a question even now whether female candidates should wear caps as the bishop's blessing might not be able to go through them.

And there may yet be some who will agree with him, for there are too many who resemble the men of Athens (Acts xvii, 22), and it is related of Sanderson, bishop of Lincoln, (ob. 1663) that a day before his death he desired his chaplain to give him absolution and at his performing that office the bishop pulled off his cap that the chaplain might lay his hands upon his bare head! Here we have a bishop, trusting not in Christ, but in a fellow sinner, and yet fearing that sinner's blessing might not be powerful enough to force its way through the little scull-cap worn by old men instead of wigs!

Consecration. “God called the dry land earth . . . and God saw that it was good.” Priestcraft, however, professes to improve upon this, and pretends by a Church ceremony to make certain parts of God's good ground more holy still! Does the rest of God's good ground then remain less holy or even accursed in their sight? How, in a cemetery, do they sanctify the ground, and how is their so-called blessing confined to so many feet and inches? Supposing it can be done by walls at the four sides, what is to prevent it slipping through at the bottom? No Bishop has yet attempted to consecrate a part of the mighty ocean—to mark off so many feet as holy and so many as accursed, for it means nothing else when the

—Bishop leaves a corner unconsecrated for the burial of unbaptized infants, non-conformists and the like. Who gave to Bishops the power to stamp any part of God's earth as unholy? And what becomes of the Churchmen who are buried in the unconsecrated ocean?

God does not confer peculiar sanctity either on places or on mere material structures. The Temple Dispensation has passed away, and with that the religion of ceremony and locality came to an end, but "priests" must have ceremonies, for they magnify the priest, and whatever unduly elevates him unduly exalts the Bishop.

The Rev. Hely H. A. Smith says, "There are multitudes who think that men can hew stones out of a quarry and cut down trees out of a forest, use some of these materials to build palaces and theatres, and take 'the residue thereof' and construct a building, with nave, aisles, chancel, belfry, and that as soon as a fellow-sinner has come and said a few words over it, then, as a matter of necessity, God is bound to take up His especial abode in it; but it can never be proved that God has given His consent to the transaction; *a place is not necessarily hallowed ground because man says it shall be!*"

In reply to the argument for lavishing money and taste on churches and services, he adds :

"Can anything be too good for God? No; nothing can indeed be too costly to give to God; but what is real giving to God? He

—does not require us to present Him with a gorgeous reredos, with beautiful carving, with encaustic tiles, with embroidered altar clothes, with painted windows, with wax candles ; they are no pleasure to Him, no present to Him ; all the world belongs to Him ; the silver and the gold are His, as well as the cattle on a thousand hills, and the spirit of His reply to the Jews of old (Ps. l. 9-12) is equally applicable now."

In our churches we meet together for united prayer one day in seven. In our homes we join together for family prayer every day of the seven. If the church must be consecrated, ought not the dwelling to be treated in like manner, and what shall be said of our Atlantic steamers where Divine service is held in the cabin ?

Bishop Coxe deconsecrated a church in Rochester, N.Y., a few years ago, saying that a building once consecrated to God cannot lawfully be given back without a counteracting sentence of the Bishop. A church was lately restored, and the old pulpit and high-backed pews were removed. If the Bishop is right, should they not have been also deconsecrated before being sold for old lumber ? Perhaps some of the holy (?) wood will be used for kindling fires !

How can a Bishop deconsecrate ? He can baptize a man, but can he also *unbaptize* him ? An Archbishop can ordain. Can he also *unordain* ?

A few years ago a man committed suicide

—in the R. C. Cathedral at Ottawa, and the building was therefore re-consecrated—but is it not mockery to consecrate a material work to God, who is a Spirit, *not worshipped by man's hands*, when the very consecrators acknowledge by their act that a miserable sinner may undo their work, and make it necessary, in their sight, to consecrate again?

The late Bishop Strachan of Toronto declared he would never consecrate a church until it was free from debt, and his own Cathedral of St. James has never been consecrated. What is the effect of this? Have the prayers offered up there for more than half a century not been heard? Bishop Strachan was himself buried there. Is he laying in a kind of Protestant purgatory until the funded debt is paid off? The late Bishops of Toronto and Algoma and the present Bishop of Toronto were consecrated there. Were those consecrations invalid? Is Dr. Sweatman a *true* Bishop, and if the Cathedral is ever consecrated, ought he not then to be re-consecrated?

The Roman Church decline to bury play-actors. When Molière died in 1673, the Archbishop of Paris refused to allow his remains to be interred in consecrated ground. King Louis the Fourteenth sent for the prelate, who said it was impossible, being contrary to the laws of the Church. "How deep, then," said the King, "is your consecrated ground?" Without reflection probably the prelate replied, "About eight feet, I suppose." "Then," said the king, "he shall be buried twelve feet deep,

—which is four feet below your consecrated ground”—and it was done.

Acquaviva, Duke of Atri, in Naples (died 1528), one of the greatest luminaries of his age, said that to refuse to bury a man in consecrated ground was to assume that man can affect the judgment of the Creator by throwing up a rampart of a few clods of earth against the boundless exercise of His loving mercy.

An American Bishop caps the climax. A few years ago Bishop Young, of Florida, said, “We want (the numbers are ours) (1) An Office for the laying of corner-stones of churches, chapels and other religious houses ; (2) An Office for blessing for their religious use structures of this sort prospectively temporary, or built of more perishable materials, and for solemnly setting apart other edifices intended for religious uses exclusively ; (3) We want an Office for the Burial of Infants, and (4) one for the Burial of the Clergy, or modifications of our present one to meet these occasions ; (5) also one for the Consecration of cemeteries, and (6) one for the formal acceptance and offering to God of vessels for the service of the altar and other instruments of Divine Service ?

Verily, one extreme begets another, and the Bishop approaches dangerously near to the idolatry of the ancient Jews when they adopted the rites and ceremonies of Paganism, set up Assyrian gods in the temple (as some of us set up images of the cross and crucifixes), prepared the “chamber of imagery,” (and

—what are our churches with the windows full of paintings of men and women called saints?) and fell prostrate to worship the rising sun, as too many still bow to the Orient.

As Dr. Harris Rule says, "It is easy to conceive how attractive such rites would be to the poor Israelites. A busy Pagan priesthood meddling with their affairs, *having a separate ceremony for every passing incident*, no doubt employing real remedies to do what enchantment could not effect, and professing to hold commerce with good spirits, to exert power over bad ones, and to have interest with a heavenly intercessor, would charm the poor simpletons. . . ."

But Dr. Young is a Bishop, and must be treated with due respect. We therefore crave pardon for asking with reference to No. 2. Should Divine service be held in camp, in a "temporary building of perishable materials," in other words a tent, would the tent have to be consecrated and would the blessing remain attached to the canvass, or would it have to be deconsecrated and re-consecrated every time it was struck and pitched again. (3) The horrible Rubric in our P. B., implying that unbaptized infants are doomed to perdition, is expunged in the American P. B., but does the Bishop hold this Romish doctrine, or why does he want a separate Office for Infants? (4) The Bishop undoubtedly considers the priesthood a superior caste—even in death—but are not all Christians "kings and priests unto God?" (5) Supposing the depth of the

—Bishop's consecrated ground to be the same as that of the Archbishop of Paris, and a husband and wife, the one being a non-conformist, wished to be buried together, the one might be buried just below and the other just above and on the line of the eight feet, thus resting on the coffin in the unconsecrated ground below it. The Bishop's holy ground would not then be desecrated, for according to Romish Ritual a cemetery is desecrated by the interment in it of a *heretic*! A dog is an unclean animal, and, according to that doctrine, should any one quietly bury his dog at night in a cemetery, it would thereby be desecrated, and no one on earth but the dog's master would be aware of it! How would this affect those who were buried there? (6) Has Bishop Young forgotten that the word "altar" is not in the P. B.—and what are "instrumenta"? As by donning the surplice the singing boys become Assistants to the Priesthood, are the white gowns "instrumenta," and if so, must they be formally accepted and offered every time they come from the laundry, and how about the brooms and dusters used for cleaning what some are pleased to call the *holy* chancel—are they instrumenta, and if so, will they have to be deconsecrated when worn out?

That most enlightened prelate Archbishop Whately, who died in 1863, never used a consecration service. He attended formally to accept the building and to complete the legal documents by which it was set apart to the

—service of Almighty God, and that was all; neither did he consecrate cemeteries.

In 1880, Dr. Magee, bishop of Peterborough, expressed his willingness to leave cemeteries unconsecrated and a few years after Dr. Woodford, bishop of Ely declared he would not consecrate any more. It was not he said, the imparting of a mystical holiness to the soil, and he saw no object nor meaning in it.

Mr. James Bateman, F. R. S., said lately at a meeting of the Church Association, that more than thirty years ago when his father and himself built a church at Knypersley, they declined to have it consecrated, simply because in the event of the *Mass* becoming legalized they might not be able to bar its entry into what would no longer be their church, for by the law in England, a building by consecration ceases to belong to its former owner and becomes the property of the Established Church.

Some of our readers may remember the *deconsecration* which took place at Bologna when Pius IX, returned to Rome about forty years ago. An ex-priest who had fought under Garibaldi ventured to return home but was seized and condemned to death. Before his execution, however, as his hands were supposed to have been consecrated by having held the wafer in the mass, *the skin was torn off of the palms* by order of Cardinal Bedini, Governor of Bologna. The Cardinal was afterwards sent to the U. S. A. as ablegate, but in Buffalo and some other places the Roman Catholics refused to receive him.

Credence Tables. Poisoning was anciently common and in palaces they generally had an officer whose duty it was to taste the wines. *Credenza* in Italian signifies proving or tasting food or liquids to show that they were not poisoned and he who did it was called a *Credenziere* or Taster.

From the palace they were introduced into the church, but not earlier than the year 1500, and they are first mentioned in the Pontifical of Leo X, who died in 1522, and were not fully established until the Bull of Clement VIII. in 1604, and it must be confessed they were necessary in the Roman Church, for Bower shows that a sub-deacon put poison into the chalice of Pope Victor II. (A.D. 1055) but he was saved *by a miracle*—or as a heretic might say *by an antidote!* The Emperor Henry VII., was poisoned in the Mass by a monk in 1313. Bishop Baggs, Chamberlain to Pope Gregory XVI. in his "Pontifical Mass," published in Rome in 1840, tells us of an Augustine friar in early days poisoned at the altar by a woman and adds "Even in our own time this sacrilege has been attempted." The Archbishop of Quito died in 1877 from strychnine in the cup (*Tablet*, May 19, 1877), a priest at Villenamoche, Sens, France, was poisoned in the cup the following year (*Univers*, Nov. 4, 1878), and the same year sixty persons, pupils, parents and nuns, at a first Communion were taken ill from a small quantity of arsenic mixed with the wafers, by a confectioner named Chevant (*London Times*, Sep. 13, 1878).

—In 1883, at Corlenti, Catania, Sicily, a priest named Failla, was poisoned with strychnine in the chalice, by a Canon named Gaetano Limoli, who hated the deceased. Limoli had a brother who was a druggist, who often left his shop to the care of the canon who had thereby the means of supplying himself with poison. His trial was only concluded nearly two years after when he was acquitted for want of sufficient proof (*London Times*, Jan. 15, 1885).

This list must of course be a very imperfect one—but do we require Credence Tables in Protestant Churches?

The Popes profess to be infallible but so great is their fear of poison that they on the contrary show that they are in one respect at least—fallible. They cannot themselves judge whether the elements are free from poison—and require no less than three Tasting Tables. Bishop Baggs describes the whole ceremony of the Pope's Mass which is too long to insert here. The first table, that of the Pope, is on the right side of the “altar.” On it are sundry basins, plates and cups, wine and water.

On the left side is the Credence of the officiating Cardinal deacon, and that of M. Sagrista a bishop, the principal taster, (this was written when that bishop was living). A sub-deacon takes the box of wafers from the third Credence. M. Sagrista and his attendants then take the chalice etc., to the Pope's Credence. In their presence the Pope's butler tastes the wine and water, which on being de-

—canted is by him a second time tasted. All that is now requisite is taken to the “altar,” where the wafers, the water and the wine are again tasted—(this is called the *proba*)—by being eaten and drunk by M. Sagrista, “*with his face turned towards the Pope.*” Three wafers are offered to the Pope from which he selects one and the officiating Cardinal and the bishop must swallow the two others.

What then do the Popes believe?

Their excessive caution proves unmistakably that they do believe that the elements may be a vehicle for poison.

Is it possible then that they can also believe that *those vehicles for poison* can be as they profess the real Body and Blood of the Lord Jesus Christ?

Bishop Baggs was we believe an Irishman. We have referred to Bower's Lives of the Popes, but the reader can also consult Foulke's Church's Creed or Crown's Creed, Arthur's Italy in Transition and an illustrated pamphlet “Credence or Tasting Tables,” (London, Seeleys, 1881) by our old friend the late Rev. Mourant Brock, who took his title from an article of ours in a London Paper.

Cremation. When the late Bishop of Lincoln published his views as to the possibility of cremation interfering with the resurrection of the body, an humble Low Churchman, the Earl of Shaftesbury, exclaimed, “What an audacious limitation of the powers of the

—Almighty ! What has become of the blessed Martyrs who were burnt at the stake ?

Crosier. (See *Pastoral Staff.*)

Cross. (See *Crucifix.*) A cross on, or so placed as to appear connected with the Communion Table has been declared illegal by the English Ecclesiastical Courts.

The image of the cross is a Pagan symbol, being the **T** (*tau*) or initial and emblem of Tammuz the sun-god, the most ancient forms of which letter were sometimes crossed below the top like our small *t*, and it was adopted by the Roman Church and called the cross of Christ to draw the heathen into the Church by making them believe there was little difference between the two religions ; for it must be remembered that although a Christian Church was founded in Rome before the arrival of Paul, still the Pagan religion was not finally abolished for some centuries, and there were Christian churches and Pagan temples in Rome until nearly the year 500, during which time many heathen errors crept into the Church.

Tammuz was also called Bacchus, or The Lamented One, from the Phœnician *bakkah*, to weep or lament—"And, behold, there sat the women weeping for Tammuz" (Ez. viii., 14), and was often prayed to as Baal, or Lord.

The image was not introduced into the Christian Church in Rome until about three centuries after the time of the Apostles, and

—it is impossible to say when it was adopted in the English Church. There are, it is true, many stone crosses of very early date in the British Isles, but some of them are undoubtedly pre-Christian crosses of Tammuz, who was formerly worshipped there, and Rawlinson thinks the Thames as well as the Tamar, Tame and Teme received their names from him, which is very probable, for it is well known that rivers and springs or fountains were dedicated to the Sun, which is the origin of so many Holy wells, and a Druidical temple 380 feet long, in the shape of a cross, together with the circle of the sun similar to what is now called an Iona cross, is still in existence at Callernish, in the Lewis, Scotland. There is also a cruciform cairn at New Grange, Ireland, with what in a church would be called chancel and transepts! At Malta and also at Gozo there are gigantic crosses in circles, or as they are sometimes called four-spoked sun-wheels, hewn in the solid rock, believed to be of Phœnician origin, and the cyclopean temple at Gozo is said to be cruciform.

As if the cross of the Sun-god was insufficient the Roman Church have also a brilliant plate of silver in the form of a sun fixed opposite to the wafer on their altars, so that everyone who adores at the altar must bow down before the image of the sun.

It would seem that the cross was not used as a Christian symbol in England, except perhaps in church ceremonies, until the end

—of the eighth century, for Matthew of West-minister says in his *Chronicle*: “A D. 790. The sign of the cross was seen on the garments of several men, *which was a strange thing both to speak and hear of.*” It was abolished at the Reformation, when the commandment condemning all symbols *for the use of religion*, and the chapter in which they are forbidden no less than five times, was again brought into remembrance.

Archbishop Grindal, called by Lord Bacon the greatest and gravest prelate of the land, and by Milton the best of the reformers, ordered “ALL CROSSES TO BE UTTERLY DEFACED, BROKEN AND DESTROYED,” and it is only since about the last fifty years that they have been introduced into Protestant churches and cemeteries, on the covers of Prayer-Books, and elsewhere, by the Puseyites. When St. Paul said he gloried in the cross, it was in the DOCTRINE of the cross that he meant. St. Paul would not seek THE LIVING among the dead, but he sought Him on His Father’s throne, and his boast was: “Though we have known Christ after the flesh, yet now, henceforth, know we Him no more.” When the Apostle spoke of the material cross he did not style it a *dear cross* as too many do now, but he called it an *accursed tree* (Gal. iii., 13). If it represented sin and death, then—and St. Paul believed it did—it cannot represent anything else now. Joseph of Arimathea begged the body of his Lord, but he did not ask for the cross which was undoubtedly burnt up, for by the Jewish

—law, the wood on which one was hanged was burned to ashes as a thing accursed. The story of the discovery of the true cross by the Empress Helena, in 327, is a fable, which has been disproved.

The cross represents a dead Christ, a buried Christ. It does not represent Christ's triumph, for that was accomplished at the Resurrection, and as a late Bishop of Exeter (Dr. Philpotts, a High Churchman) said, instead of exciting the mind to the contemplation of the triumphant issue of our Lord's sufferings, the material cross tends to chain it down to the sufferings themselves. Ours is not a dead Christ but a living Saviour, who ever liveth to make intercession for us. Our God is a Spirit, and they that worship Him must worship Him in spirit and in truth. Give us the LIVING SAVIOUR and the DOCTRINE of the cross, and let His enemies keep the material cross and the crucifix.

The image of the cross is worshipped by the Roman Catholic Church as an IDOL, for you cannot deny that they pray to it, sing hymns to it, bow down to it and kiss it, and so determined are they to continue in their idolatry, that the Second Commandment is generally omitted from their books of devotion. The third is called the second, and the last is divided into two parts, so as to preserve the original number.

This Roman gibbet is now made of gold or diamonds. On earth our Lord was the son of a poor carpenter. Did He wear jewels

—then? He is now in heaven. Does He wear diamonds there? And yet we pray that we may be like Him! It is made of flowers. Did our Redeemer bear our sins, our curses, and did he die for us on a lovely bed of sweet-scented white roses? Truly was it said, "In the latter times some shall depart from the faith."

The I.H.S. is also of Pagan origin. Hislop shows that it was the sign of Isis, Horus and Seb, whose worship was introduced into Pagan Rome, and the Roman Church adopted it as they did the cross. They translated it Jesus Hominum Salvator (Jesus, Saviour of Men), and when at a later period the Jesuits took it as their particular device, they considered the letters as Greek (the Latin H being the Greek E *long*), and interpreted it as an abbreviation of IES ous (Iesous) the Greek for Jesus.

Moreover the X P (*chi rho*) is also Pagan. In Greek the X (called *chi*) is equivalent in Latin and English to C H, and the P (called *rho*) to our R. The X P (*chi rho*) was the monogram of Chronos or Saturn, who was only another aspect of Tammuz, and was taken over by the Church to serve for C H R istos (Christos) or Christ; and it has been supposed that when Constantine adopted this symbol, A.D. 312, for his banner, he intended it to serve both for Pagans as Chronos, and for Christians as Christos; and when we reflect that the Emperor postponed his baptism until he was on his death-bed, it is not very uncharitable to presume that he sometimes

—“faced both ways.” This labarum or banner has been discovered on a coin of Alexander Bala, King of Syria, B.C. 146, and also on one of Hippostratus, King of Bactria, B.C. 130. The X P was also a monogram of Jupiter Ammon and of Osiris, who were only other forms of Tammuz.

The “mystery of iniquity!” It is the only explanation. The early Christians seem soon to have ignored the Second Commandment. Bacchus was the same as Oannes, the Man-fish, worshipped by the Philistines as the Fish On (Dag On) and also adored in Egypt at his city called On (the Sun), in Hebrew Beth-shemesh (the House of Shemesh, Samas or Tammuz) and in Greek Heliopolis (the city of the Sun). Hesychius says that Bacchus was sometimes called Bacchus Ichthus, Bacchus the Fish, and Jerome moreover calls him *Piscem mæroris*, the Fish of Sorrow, *i.e.*, the Lamented Fish!

And yet as if the cross, the I. H. S. and the XP were not sufficient, they dared still further to compare the Lord of Glory with the heathen god. Fish in Greek is *I-ch-th-u-s* (*Ichthus*) and the Christians adopted the Fish as a symbol, and treating it as an acrostic read it *I esous CChristos THeou Uios Soter*, *i.e.*, Jesus Christ God's Son Saviour. The image of the fish may be seen in the Catacombs, but it fortunately fell into disuse.

All heathen mythology arose in Babylon, undoubtedly from corrupted traditions of a primitive revelation, and was carried to all

—parts of the world by the dispersion of races, proving most unmistakably the truth of the Bible narrative. The Babylonians believed in a Pagan triad, and to symbolize that doctrine, as Layard's discoveries proved, they employed the equilateral triangle just as the Romish Church does to this day. It was one of the symbols of Bacchus, and of Osiris in Egypt, and is still a symbol of Siva in Hindostan, and yet how often do we see it in Evangelical Churches, especially in Christmas decorations? Is not this "aid to devotion" a likeness for the use of religion?—"To whom will ye liken God? or what likeness will ye compare unto Him?"

If you place the image of the cross in your churches, is it not with the intent that it shall be considered a religious emblem, and if not adored, be looked upon at least with a certain kind of respect? If you doubt their regard of it, propose its removal and see how few will dare to second you—and yet the good King Hezekiah destroyed the brazen serpent.

If you wear it as an ornament or place it in your houses, although, as you say, it is a trifle (which it is not), do you not thereby accustom weak Protestants to the sight and put a stumbling block in your brother's way, and are you not imitating those who worship the same emblem, and therefore confirming them in idolatry?

Not only do you uphold the Romanists in their sin, but you give offence to *the Jews!* We are expressly told, "Give no occasion of

—stumbling, *neither to Jews, nor to Gentiles, nor to the Church of God,*" and the image is an offence to the Jews who, since the fall of Babylon, have constantly rejected all idolatrous worship. So strictly do they obey the Second Commandment that if a Jew passes by a wood consecrated to idols, or before a statue, he is not allowed to stoop down, even to extract a thorn that may have wounded his foot for fear that it should be thought he was bowing to an idol.

It is not only an offence to those of whom the Lord hath said, "He that toucheth you toucheth the apple of his eye," and of whom David said, "They shall prosper that love thee," but it is an offence also to those little ones who believe in Him, and it were better for that offender "that a millstone were hanged about his neck and he were drowned in the depth of the sea.

"If your cross is 'only a symbol,'" as Pastor J. Nogaret, of Bayonne, says, "how is the image which is adored to be distinguished from that which is not, and if the two crosses are placed upon different buildings, which one will be spared in that day when all the idols shall fall from their places?"

"If, on passing your church, surmounted by the icon, the worshipper thereof says, "Blessed is the *wood* by which salvation cometh," or, "Hail, O cross, our only hope," (*O crux! ave spes unica, etc.*.) or from Hymns Ancient and Modern, "Faithful cross, above all other;" which is the most guilty, he whom you deem

—an idolator, or you who offer him the idol? “Woe unto him that saith to the wood, awake; to the dumb stone, arise; it shall teach.”

There are some who say that our Lord consecrated the cross by dying upon it. His death occurred in the year 33, but twenty-five years later it was not yet consecrated, for in the year 58 Paul called it the emblem of the curse. Whosoever therefore pretends that it has been consecrated must consider himself wiser than St. Paul.

Our Saviour gave us three symbols, and only three—water in baptism, bread and wine, —which are not images or likenesses of anything in heaven above or earth beneath. If you add to these blessed emblems is it not saying that they are insufficient, and therefore that His work is incomplete?

Our Lord Jesus Christ said, “I will pray the Father and He will give you another Comforter, that He may abide with you for ever.” Was not that promise performed? Is not that Holy Spirit enough, but must you have a *visible, tangible* similitude also? It is a fearful thing to sin against the Holy Ghost. I dare not say that you are guilty of it, but should you not “Abstain from all appearance of evil.”

“Take ye good heed to yourselves, lest ye corrupt yourselves, and make you a graven image, *the similitude of any figure.*” Such were the words of Moses, the Man of God, and they were re-echoed by the blessed

—Apostle—“Little children keep yourselves from images” (Tyndale and Cranmer). Read Deut. iv. Five times in that one chapter does Moses warn us against similitudes.

Fathers and mothers, do you really believe in the Ten Commandments? If you do, and will still continue to risk the loss of your own souls, think at least of your children. “For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers *upon the children*, unto the third and fourth generation of them that hate me,”—*unto the third and fourth generation*. The judgment is a fearful one, but murmur not—“Shall the thing formed say to him that made it, why hast thou made me thus?” And oh, deprive not those dear ones of that blessing—“mercy unto thousands of them that love me and keep my commandments.”

As Dean McNeile said, “In Holy Scripture the cross is used literally and metaphorically. Literally it means the instrument of capital punishment used by the Romans. Metaphorically it means the doctrine of atonement for sin made by the death upon it of our Lord and Saviour Jesus Christ. Literally it signifies the most ignominious of gibbets. Metaphorically it signifies the most glorious of truths; but unfortunately superstitious Christians (so called) identifying the literal with the metaphorical, the gibbet with the doctrine, have elevated the material figure into the place of the spiritual truth, and enlarged on what they call the glorious cross, the holy cross.

—When St. Paul wrote about the cross, the distinction was clear. His language about the gibbet was that it was worse than ordinary death, even the death of the cross, that vilest of vile things. Humiliation could go no lower. His language about the *doctrine* was "God forbid that I should glory save in the cross of our Lord Jesus Christ, by WHOM the world is crucified unto me, and I unto the world." (By WHOM, *not by which*.)

Had the cross continued in use as the instrument for the capital punishment of the vilest criminals, it is difficult to conceive how it could ever have become an idolized Christian ornament. Had it continued in use as a Roman gibbet, all its associations would have been with the enemies and murderers of Christ, but not with Christ Himself. But, when its use as a gibbet was abolished, and criminals were executed in some other way, then all its horrors gradually faded from men's memories and the hateful thing itself would have been utterly forgotten, and become as completely an unknown thing as any other special custom of Imperial Rome, but for the fact that the Lord Jesus of Nazareth had suffered on it. This rescued it from oblivion. And thus, losing its original associations of horror and degradation, it became associated with the memory of HIM, and the affection felt for HIM, and the veneration paid to HIM, until the original distinction between the cross and the doctrine of the cross was lost sight of; and the instrument itself, instead of being, as at

—first, contrasted in its ignominy with the descending love of Christ, who died upon it, was magnified in remembrance of Him; and in process of time, and through the idolatrous cravings of human nature, the figure of it was reproduced, of all sizes and of all materials, and set up as an object of worship.

As the doctrine of the cross was more and more corrupted, the figure of the cross was more and more idolized until the language of Scripture, which connects a curse with it, was utterly rejected and contradicted, and the accursed tree was addressed as the Holy Cross. And now, so egregious is the confusion, that the language of St. Paul, glorying in the doctrine, is quoted in defence of the worship of the image."

To the Dean's words let us add that it is a question how far metaphor can be depended upon in these cross-worshipping days, for many of the young, the ignorant or the careless cannot, or do not, and others *will* not understand the cross metaphorically. The latter was the case at Oxford lately (1887) when a Canon mutilated Holy Writ, by giving as his text "God forbid that I should glory save in the cross of the Lord," thus deliberately omitting the explanatory part of the verse.

At the Reformation both the image and the sign were abolished everywhere, except only by some strange oversight, in the Baptismal service. The Puritans, or original Low Churchmen always objected to this, and in

—the time of Elizabeth it was but by a single vote that it was retained. In the Convocation of 1563, a petition was presented to the Lower House that Baptism should be performed without signing the cross, and it was rejected by one vote only—59 to 58—all clergy.

Forty years later it was deemed necessary to explain “the lawful use of the cross in Baptism” in the Canons of 1603, and a weaker or feebler defence could hardly have been made, for it is stated that “the honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles’ times (*for aught that is known to the contrary*) of the sign of the cross which the Christians shortly after used in all their actions.”

Paul, however, who gloried in the doctrine only, called the material cross the emblem of the curse (there was no reverence for the accursed tree there!) and Minutius Felix, the Christian rhetorician (A.D. 220), in his defence of Christianity entitled *Octavus*, says, “Crosses, we (Christians) neither worship nor wish for. You (Heathen), who consecrate wooden gods, *worship wooden crosses*, perhaps as part of your gods; for your very standards as well as your banners and ensigns of your camp, what are they but crosses gilt and decked?” Which now are we to believe—the Men of the Time, or the “Canoneers” of 1603? It was only after the time of M. Felix that the **T** (*tau*) or pagan cross of Tammuz was introduced into the Christian Church.

At the attempted Revision, in 1689, the

—Commission, consisting of ten bishops and twenty divines, proposed that “If any minister at his institution shall declare to his bishop, that he cannot satisfy his conscience in baptizing any with the sign of the cross, then the bishop shall dispense with him in that particular, and shall name a curate who shall baptize the children of those in that parish who desire it may be done with the sign of the cross.” In 1789, the American Church added a Rubric in their P. B., permitting the sign of the cross to be omitted if desired, and the R. E. Churches of England, the U. S., and Canada, and the English P. B. Revision Society, have left out all notice of the sign in their Prayer Books.

Half a century ago the cross had not been adopted in the United States, for Staunton in his *Church Dictionary*, 1838–1849, says, “*In ancient times* (the Italics are ours) the figure of a cross made of wood or stone, was in common use as a Church ornament, &c., being frequently placed on steeples, towers, pinnacles, and the summit of arches and roofs; besides being interwoven with all the curious and beautiful forms of Gothic ornament in the interior of Churches and sacred places.”

The Rev. Mr. Brailsford, in his letter to his diocesan, the Archbishop of Canterbury (London, 1873), shows when the cross was first introduced into the English Church of the Reformation. He says: “This movement in the direction of error and idolatry in the English Church may be traced to about 40 years ago,

—when a plain cross was put on the covers of books of devotion, as an ornament." It was about this time also that they commenced introducing crosses into the churches and cemeteries. Bishop Maltby (Durham) foresaw what was coming, for in his charge in 1841, he says: "We are threatened with a revival of the follies of a bygone superstition. A suspicious predilection has been manifested for the emblem of the cross;" and soon after Dr. Pusey's advice to his followers appeared in the "British Critic" for Jan. 1842. "As a general rule to disguise the cross with such conventional shapes and such decorations as render it a mere ornament to the careless and unfriendly observer, but a cross still to him that so regards it," and gradually at first the roofs of churches began to bristle all over with crosses of stone, or of iron, sometimes surrounded with the circle of the sun, for Tammuz, with whom the cross originated, was the Sun-god; or combined with the so-called St. Andrew's cross, a fable of the middle ages, for St. Andrew is said to have been crucified in Greece, and in the Greek Menologies, and one or two western Martyrologies, he is depicted as crucified on a cross of the ordinary form; or with trefoils or shamrocks, which were emblems of pagan triads tens of centuries before the time of St. Patrick; and lilies, the R. C. emblems of the Virgin, and anciently of Juno and Isis.

Symbols for the use of religion are now

—often boldly called “Aids to Devotion,” but will an image of the accursed tree, or a painted doll, aid us in worshipping a HOLY SPIRIT who has Himself forbidden their use? In one chapter of the Old Testament (Deut. iv.) Moses condemns similitudes no less than five times, and in the New Testament our most blessed Lord Himself says: “God is a SPIRIT: and they that worship Him must worship Him in spirit”—(IN SPIRIT, *not in an Emblem!*)

Oh! for another good king Josiah—“And they brake down the altars of the Baalim in his presence; and the SUN-IMAGES, *that were on high above them*, he hewed down.”—(11 Chron. xxxiv, 4, Revised Version.)

In 1842, a church was built at Leeds, England, founded, it was believed, by Dr. Pusey, and called Holy Cross Church, but Bishop (afterwards Archbishop) Longley insisted upon the name being changed from “Holy Cross” to St. Saviour.”

In 1884 a cross which had been placed over the so-called altar of St. Jude’s Church, Hardwick Street, Liverpool, was smashed by some person unknown. Romanists would have probably cried out for a service of re-consecration, but the Churchwardens replaced the Ten Commandments where they had formerly been before the cross was placed there, discarded the surpliced choir, and Bishop Ryle sent a sound Evangelical minister who performed the service to crowded congregations on the following Sunday.

Not to Thy cross, but to THYSELF
My LIVING SAVIOUR would I cling ;
'Twas THOU and not Thy cross didst bear
My soul's dark guilt—sin's deadly sting.

It is difficult now to find a P. B. without little Maltese crosses in the four corners of every page, and this form of the cross is the one used in R. C. Books of Devotion to point out where people should cross themselves, and the R. C. bishops always make the same before signing their names. Some two score years ago the Pope sent his first archbishop, named John Hughes, to New York. He was in the habit of writing in the papers with this sign to his name and the New York *Herald* nicknamed him Cross John Hughes.

Crucifix. (See *Cross*.) "A figure of the cross, either in statuary or painting, etc., with a representation of Christ extended upon it, very commonly used by Roman Catholics in their private devotion, and conspicuously placed in their churches to excite (as they allege), religious feeling, and aid in fixing their thoughts on the sufferings and death of the Redeemer. The superstitious notions, and 'peril of idolatry,' which have long attended the crucifix, have led to its banishment from all Protestant Churches."

The above is copied verbatim from Staunton's Church Dictionary, New York, 1838-1849, as being the definition of a High Church clergyman half a century ago.

—Do those who are fond of crucifixes never reflect that our Lord was stripped naked by the soldiers *in scorn and contempt*, and that they are following that example, and moreover that our Lord will appear the second time clothed with a garment down to the foot. (Rev. i, 13)? They sing from Hymns A. and M. and the Hymnal Companion, "Those dear tokens of His passion, still His dazzling body bears," or from the latter, (No. 171): "For ever here my rest shall be, close to Thy bleeding side." (No. 233): "O joy all joys beyond, to see the Lamb who died, and count each sacred wound, in hands and feet and side." (No. 146): "Thy Saviour stands; shows his wounds." Do they hope to strip off His garment in heaven to see His wounds, as the Roman soldiers unclothed Him on earth? And do they believe that the wounds of our Perfect God are still bleeding?

Dating Letters from Festivals. The late Lord Plunkett, bishop of Tuam (uncle to the present Archbishop), received a letter from his neighbor the R. C. Archbishop of Tuam, dated on the "Feast of St. Jarlath." Lord P. replied on the 1st of July, and dated his letter "Anniversary of the Battle of the Boyne."

Dedication Festivals. Like many other Church (not necessarily Christian) ceremonies, these only tend to the Elevation of the Priesthood, by leading the innocent laity to believe that

—nothing can be done without the intervention of the so-called “priest.” This having a separate ceremony for every passing incident is CHURCHIANITY not Christianity.

Desk. Archbishop Grindall's Injunctions were “a decent low pulpit in the body of the Church, wherein the minister shall stand *with his face towards the people* when he readeth Morning and Evening Prayer ; provided always, that when the churches are very small it shall suffice that the minister shall stand in his accustomed stall in the choir, so that a convenient desk or lectern *with room to turn his face towards the people* be there provided. Proving evidently that it was intended to prevent the awkward custom of reading prayers towards the opposite side of the chancel, and the still more objectionable Romish custom of reading them with the back toward the people.

Sideward desks were brought into general use by the Puseyites who declared openly that when the people had become sufficiently accustomed to seeing the minister's side they would be ready for the next step and not object to his back being turned towards them. They gave as a reason that when the clergyman was reading the Bible he faced the people, and therefore when he was praying to GOD he should change his position—as if the Almighty was not Omnipresent !

With the reading desk in its proper position a lectern is useless, for what reason is there for

—moving from one place to another in our Protestant service?

Dissenters. There are no dissenters in the British Dominions and in the U. S. A., except only in England and Scotland *where there are established churches to dissent from.*

Although in North Britain where the Presbyterian is the established church, and we are dissenters, our church being only tolerated there, we of South Britain, and its branches, call ourselves the Lord's house (*kuriakē*, in Greek) and consider the rest of the Protestant world outside barbarians, to use the term the Chinese apply to us, but it cannot be denied that our Scotch brethren have preserved the name while we have corrupted it! *Kuriakē* and *kirk* are almost identical, but we have changed it to church.

Even in England our church is only established by the laws of the realm, and elsewhere, not excepting the sister kingdom of Ireland, as a branch of the Universal Church, we are one of the sects or denominations, who are all the same in the eyes of the law, and it is worse than folly for Protestant Episcopalians to speak in our self-righteousness with such lofty disdain of members of other Evangelical churches while many of the latter are in every respect our equals, not only as Christian men, but also as scholars and gentlemen, and the ministrations of whose godly ministers have been as blessed, and whose orders and sacraments are as valid as our own.

—We regret to observe that our brethren in the U. S. A. are beginning to call themselves THE Church, as if they are the only Lord's House. Have they had a special revelation to that effect or have they been established by the Laws of the Land? There are too many of us already who boast that we are not as other men are, and this will only serve to make the matter worse.

Until the time of Charles the Second, Protestant ministers of other countries could hold livings in our church. Archbishop Grindall granted a license in 1582, to John Morison, a Scotch Presbyterian minister, "to celebrate Divine Offices, to administer the sacraments, and purely and sincerely preach the word of GOD," and as the license concludes, "we have caused the seal *which we use in like cases* to be affixed," it is evident that it was customary to grant such authority.

East at the recital of the Creed. (See *Eastward Position*.) We are told in Smith and Cheetham's Dictionary of Christian Antiquities that praying to the East, as the quarter of the rising sun, was adopted from its commencement "in accordance with the very wise rule which accepted all that was good and pure in the religious system it came to supplant." If praying thus was "good and pure," Ezekiel must have been mistaken when he tells us it was pointed out to him as an abomination. Whom then must we believe—the Spirit who spoke to Ezekiel, or Messrs. Smith

—and Cheetham? It was worshipping the sun in the east, and in another part of the work, which is not free from contradiction, Drs. Smith and Cheetham allow that it was probably in the first instance derived from Persian notions of sun-worship. Instead of Persia, however, they should have gone to the fountain-head—Babylon. Those who pray towards the east must believe that their god is localized in one particular corner of the heavens, as if there is a corner there, and their god then differs from our Omnipresent God, who is present to all and present everywhere.

Wilfully ignoring the true origin, many reasons fanciful and even puerile have been given for this practice, among them being that Christ made his first appearance in the east. He was not born in the east, however, but only in the east of the wise men who saw His star in their east. Bethlehem is to the east of one quarter of the earth only. Another reason is that the Jews always turned to Jerusalem when they prayed; but the Jews living east of Jesusalem must have turned to the west. Another, that the east was the most honourable part of creation. How can this be proved? Wheatley says that "it is probable from the Scripture that the Majesty and Glory of God is in a peculiar manner in that part of the Heavens"—but of these and some others the most absurd is that of the Ecclesiologists in 1850, "Adam is reported by an ancient author to have looked to the east when he said his prayers!"

—Canon Mozley in his "Reminiscences" referring to a trip of Newman (now Cardinal) and Froude in the Mediterranean in 1832, says: "The yacht was their Church. They kept up their devotions like good Church of England men. All kept their eyes on the compass, as it lay on the cabin table, to be sure that they addressed their prayers toward the east, that is to Jerusalem and not to Rome."

Could madness go further. Had they been in the Persian Gulf, on the other side of Jerusalem, would they then have prayed to the east? In the Levant we have often seen Turks and Arabs go to the man at the wheel and by signs, or perhaps the word "Mecca," ask their proper direction, when they would kneel down on the deck and pray, and we often wondered that they trusted to a common sailor whom they considered an infidel, without fearing that he might give them the wrong quarter so that their prayers would be wasted! They were poor Mahomedans—Newman and Froude educated Englishmen—but all seem to have believed, not in an Omnipresent God, but in great Idols propped up, one at Mecca and the other in one quarter of Heaven,—*as if there was a North and South, East and West in Heaven!*

On earth east and west are relative to the earth's position. What are they relative to in Heaven?

It was a superstition of the early Church not only that the Almighty dwelt in the East, but

—also that Satan dwelt in the West! Even in the Apostolic age, as St. Paul tells us, the mystery of iniquity was already at work, and not long after that day it was the custom in baptism to turn to the West and renounce the devil. Cyril, bishop of Jerusalem, in the latter part of the fourth century, addressing the Neophytes says, “standing with your faces to the West you were bidden to stretch forth the hand with a gesture of repulsion and ye renounced Satan as though he were present before you then turning towards the sun-rising, the place of light, thou wert told to say, ‘I believe in God the Father, and the Son, and the Holy Ghost, and in one baptism of repentance.’”

Can any one doubt for a moment that this turning to the east was a relic of sun-worship?

To attempt to localize Satan is—shall we say lunacy—but to attempt to localize the Almighty, who is a Spirit, is most horrible blasphemy.

In the Greek Church of Russia at the present day in the order of Baptism when the priest asks “Dost thou renounce” etc., and the sponsors answer “I have renounced him,” the priest then says, “*Then blow and spit upon him,*” setting the example by blowing gently and making the gesture of spitting at the unseen enemy.

We have given up spitting at the devil in the west. Is it not time that we also give up the rest of this superstitious ceremony?

Easter. In Smith and Cheetham's Dictionary we read "The Teutonic name of the feast of our Lord's Resurrection (A. S. *eastre*. Germ. *ostern.*)" and a quotation from Bede showing the name was derived from a goddess called Eostre whose month was called Easter month.

Is it not rather the Saxon name of *the feast of the goddess Eoster*, who was called by the Old and Anglo-Saxons, Ostara, Eoster, Eostur, or Easter and who was the same as the Ishtar or Istar of Nineveh, the Astarte of Syria and who is called Ashtaroth in the Bible. She was the same as Venus. In this Dictionary they might have said more, for Layard discovered the name of Ishtar in Nineveh a quarter of a century before the Dictionary was published. We have however thirteen columns on the disputes which convulsed the Church about the proper time of observing Easter, some keeping it on the 14th day of the moon with the Jewish Passover, or on the 15th of March, or on a Sunday; while those who agreed to observe the festival on no other than the Lord's Day varied by a week or a month according to their different calculations.

In England the dispute between the old British Church and Augustine's Roman Church was settled in the time of Oswy, king of Northumbria, A.D. 654, at the Council of Whitby, where as we are told by Dr. Short, Bishop of St. Asaph "Oswy decided in favour of the Roman Church, because *both parties agreed that St. Peter kept the keys of heaven, and that he had used the Roman method of*

—computing,” we are following king Oswy’s and ruling still!!!

The word “Easter” in Acts xii, 4, is an error, for it was not then (A.D. 44) observed. It is correctly rendered Passover in the Revised Version.

It is perfectly true as the Dictionary observes that “There is no evidence in the N. T. that Easter existed at first as an institution,” for it is nowhere claimed to be of Apostolic origin. The early church consecrated every Sunday to the memory of the Resurrection.

It is said that it sprang from the feast of Pasch and agreed originally with the time of the Jewish Passover, when Christ was crucified, a period which in the days of Tertullian, who died about 225, was believed to have been the 23rd March. This festival was not preceded by a lent.

Tertullian however, asks why in the face of St. Paul’s language as to times and seasons Pasch is celebrated, and why the periods from thence to Whit Sunday are spent as one long season of rejoicing, and Socrates, the church historian of the 5th Century says of this feast “on which the rest depend,” “The Saviour and His Apostles have enjoined us by no law to keep this feast. . . . *The Apostles had no thought of appointing festival days*, but of promoting a life of blamelessness and piety. And it appears to me that this feast has been introduced into the Church from some old usage, just as many other customs have been established.”

Eastward Position. (See *East at the recital of the Creed.*) This must be distinguished from Turning to the East in the Creed, being sacerdotal in its signification, and is adopted by the Ritualistic clergy because it is the position of a sacrificing priest. The so-called altar is his east and it is the position taken by him when he stands at or before that altar with what he calls the real body of our Lord before him, and with his back to the people whilst in the act of what he professes to consider offering up a sacrifice. He stands thus so that the congregation cannot see the manual actions, viz., the breaking of the bread and the pouring out of the wine, in which act they are expected to believe some mysterious change takes place ; but there is no mystery ; The bread is not changed into flesh, neither is the wine changed into blood.

At the First Communion did our Lord break the bread and pour out the wine at the table before His Disciples, or did He turn His back upon them and do it ?

As we have shown under "Communion Tables" and "Transubstantiation," this Eastward Position is carefully guarded against in some of our own churches and also in the Free Church of England (who use the Revised P. B.), the R. E. and the Spanish Churches, by placing the Table table-wise when the Minister stands with his side to the people, or better still by removing the table from the wall so that the minister stands with his back to the wall and his face to the people. In

neither case can there be any concealment nor mystery.

Moreover in these positions the table remains a Holy Table and cannot be turned into a *Sideboard* for the display of illegal ornaments, by the addition of a reredos.

According to the *English Churchman* at one of the Liverpool Churches lately when the Eastward Position was introduced by the Incumbent "some of the parishioners arose from their seats and turned their backs upon the Incumbent to show their resentment of the outrage."

The Eastward Position is one of the Six Points of Ritualism, all of which have been condemned by the Ecclesiastical Courts. The five others are the Roman or Mass Vestments, Lights on the so-called Altar, the Use of unleavened bread or wafers and Incense.

Elevation of the Cup and Paten. This has been pronounced illegal in England. The Spanish Church is very decided upon this point. Their P. B. says, "And with regard to the error of those who teach that Christ gave Himself, or His Body and Blood, to be elevated, reserved, carried in procession, or adored under the veil of bread and wine, we absolutely reject it."

Ember Days. These were not instituted until about the middle of the fourth century as a local Roman custom, and were not adopted by the Gallican Church until about the time of Charlemagne, four centuries later, and in

—England probably about the same time. The Irish Church, when they revised their P. B., retained these days, "In accordance (as they say in their Canons) with the ancient custom of the Church"—which means the Roman Church of the Dark Ages! ! !

The American Church, however, eliminated these days, and the R. E. Churches of England and Canada followed the example.

Entire Congregation Spectators at "Mass."

Non-communicating attendance now taught by Ritualists in connection with their High Celebration, or High Mass (!) is a corrupt and degenerate Roman practice against which the Reformation was aimed. As the Homily of 1562 say, "Every one of us must be guests and not gazers, eaters and not lookers."

Ours is an Administration of the Lord's Supper, not a Celebration nor a Theatrical Show. The title "Mass" was discarded by the Revisor in 1552.

Fasting Communion. (See *Communion* and *Lent.*) This is advocated on the horrible degraded Romish notion of the *actual presence of Christ's body in the stomach*, and that it will meet with other food there! *And yet they are at liberty to eat and drink as much as they please immediately after!* The so-called "Real Presence" must then assimilate with that food and pass away with it, but how does that agree with Holy Writ, "Thou wilt not suffer Thy Holy One to see corruption."

—If fasting is only a natural and reverent instinct as some say, is it not strange that the original institution of the Supper was *after* a meal?

The Agape founded on the Jewish Supper was followed by the Communion and herein St. Paul virtually condemns fasting communion, for he says "if any man hunger let him eat at home"—*i.e.*, let him eat something at home before he comes to the Holy Supper.

Some say it should be administered "very early in the morning," as the hour of the Resurrection, but Paul on the contrary tells us it was to show the Lord's *death* till He come.

Floral Decorations. (See *Flowers*.) Derived from the Pagans who used flowers in their worship. What did Paul and Barnabas say when the priests of Jupiter offered flowers to them?

Strewing the dead and their graves with flowers was a heathen custom reprobated by the primitive Christians, but by the time of Prudentius (4th century) they had adopted it.

Flowers on the Communion Table. In 1849, the late Dr. Philpotts, bishop of Exeter, a High Churchman of the old school, was announced to officiate in one of the Churches of Torquay. As he entered the chancel he noticed two flower-pots on the Holy Table. Without a moment of hesitation, and without even calling for the sexton to remove them, he seized the pots and dashed them on the floor

—in the corner of the chancel. The minister who placed them on the table was named Smith and he was afterwards known as Flower-pot Smith.

According to the *English Churchman* the Rev. W. H. Wright, a Herefordshire rector, on coming into his parish lately, removed the Ritualistic brass cross, flower vases, candlesticks and the super altar from the Communion Table. The bishop hearing of it required the same to be replaced until a "faculty" or license was duly obtained. "The faculty has now (1890) after some delay, been issued by the proper authority and the ornaments have ceased to disfigure the church in question."

Polydore Vergil, the Italian historian, who accompanied the Pope's legate to England in 1503, says "Trimming of the temples with hangynges, flowers, boughe and garlondes, was taken of the heathen people which decked their idols and houses with such array," and Sir Isaac Newton observes that "the Heathen were delighted with the festivals of their gods and unwilling to part with these ceremonies. Therefore Gregory, Bishop of Neo-Cæsarea, in Pontus, (A.D. 264), to facilitate their conversion, instituted annual festivals to the saints and martyrs; hence the keeping of Christmas with ivy, feasting, plays and sports, came in the room of the Bacchanalia and Saturnalia; the celebration of May-day with flowers, in the room of the Floralia."

Font. In the Primitive Church the rites of baptism were performed in springs or fountains and rivers. In later days baptisteries were built outside of the churches. Later still fonts were admitted into the churches and after the Reformation were generally placed near the pulpit.

Staunton's Church Dictionary, New York, 1838-1849—shows how they were placed at that time before the Puseyite movement.

“Font.” A vessel usually placed in or near the chancel to contain water for the administration of Baptism.

Gloria Patri. In 1869, among the proposed alterations of the Liturgy was, that “the *Gloria Patri* should not be repeated at the end of every Psalm, but of all appointed for morning and evening prayer.” Unfortunately this was not carried out, but a century later the Americans adopted this change. On the 27th evening we have seven verses and the *Gloria*, six and the *Gloria*, seven and the *Gloria*, eight and the *Gloria*, again eight and the *Gloria*, and finally four and the *Gloria*, and on the 25th day, between the 33rd and 72nd verses of the same Psalm we sing the *Gloria* five times. Is not this using “vain repetitions as the heathen do?”

Guilds. Guilds as the historian Madox tells us were abolished at the Reformation “because of their inherent superstition.” They were first introduced by the Pagans and Popery

—borrowed them. The Reformation swept them out of the church ; and now, after lying quiescent for more than three hundred years, they are again galvanized into existence.

Harvest Festivals. A remarkable German letter first published in English in the *Union Review* for 1867, enumerates harvest festivals among the other agencies for educating the people for "Catholic Practice," adding :—"The service is generally a musical one ; the village church is sure to be decorated with flowers and fruit for the occasion." The Rev. Hely Smith says, "It is well for the people of England to know that these apparently praiseworthy and very popular services were introduced for the express purpose of accustoming them to the ornate ritual of Rome."

Bishop Ryle says "GOD'S House is not meant to be an exhibition of flowers, corn, fruit, evergreens and ferns, but a place for prayer, praise, and the preaching of the Word." A church should not be turned into a flower garden. As we said of Chancels, are the flowers and fruit and tawdry decorations intended for the honor of that GOD *who is not worshipped by man's hands*, or for the admiration of that GOD who *has not eyes of flesh* and sees not as miserable man sees ?

High and Low Church. Dr. Short, bishop of St. Asaph, says : "The declaration of open war between the High and Low Church parties may be considered to have taken place in 1566."

The first mention of either term of which we have any knowledge however, was a century later when Pepys, in his Diary, in 1661, while complaining of the fearful depravity of the Court of Charles the Second, says: "And the clergy *so high*, that all people that I meet do protest against their practice." In 1689, Sir Thomas Maynard, first Commissioner of the Great Seal, said: "As for the clergy, I have much honour for High and Low of them," and in 1703, Hooper, bishop of Bath and Wells, regretted the terms "High Church," and "Low Church;" since the party to which he belonged only desired the Church's welfare; and the other party he did not believe were averse to Episcopal order.

Incense. GOD HIMSELF prescribed the ingredients and quantities for making incense. He decreed that priests alone should offer it, and that it should be lighted only by fire from heaven. And the penalty for infringing each rule was DEATH!

None, not even the Jews themselves, know what Hebrew words the spices mentioned specify, *nor are there any priests left*, for the line of Aaron has became extinct.

Ritualists quote: "In every place incense shall be offered unto my name," but the Prophet did not allude to the literal burning of incense. The word was simply used as a symbol for prayer. The use of incense has been condemned by the courts.

Intoning. (See *Choral Services*.) If proper or necessary in churches, why not elsewhere? Why should not an M. P. intone—"If you please Mr. Speaker will you be kind enough to grant the prayer of my petition?" Intoning is not the way people would pray when the circumstances around them were unusually solemn. If, during Divine Service on one of our steamers they should be praying in this unnatural way, and were suddenly told that the ship had sprung a leak and they would all be in eternity in a few moments, would they continue their intoning and monotoning then? St. James draws a distinction, "Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. We have shown elsewhere why intoning was "temporarily" retained at the Reformation.

Invocation of Virgin and Saints. To which many have been led by the Saints' Day Services and Hymns, all of which tend to *dulia* or saint-worshiping.

Our P. B. was never thoroughly reformed and still contains too many "bits of scarlet" as the late lamented Dean Alford called them.

At the Reformation our Calendar was formed after the Roman, where the Saints' Days had been inserted by different Popes between the fourth and thirteenth centuries, the last having only been placed there about A.D. 1256, when it pleased a Pope to decree that the 25th of July was St. James' Day, although the Greek Church says it was April 30, the

—Armenian Church, Dec. 28, and the Coptic Church, April 12. The Roman and English Churches (alas, that there should still be so much in common between us) call April 25, St. Mark's Day, while the Greek Church celebrate it on Jan. 11, and the Coptic on the 23rd Sept., and as St. Mark is said to have been martyred in Alexandria, it would seem, *if any are true*; which is very doubtful, that the Coptic is the real date.

The Puritans always complained about the Saints' Days, and in 1662, "for the charitable purpose of annoying them" as Isaac Taylor says, "the Bishops added a great many to the Calendar, among them being a few popes."

In all the Revisions from the American in 1789, the Romish saints' days have been expunged, but in all except the R. E. P. B. they have retained the days of the Apostles, implying thereby that they are true anniversaries, but no one knows the dates of the births or deaths of any of the Apostles.

The term "Saints" has been much abused. In the Greek Testament Matthew, Mark, Luke and John, are not called Saints and at the late Revision of the Bible the American Committee desired to have that title struck out but the English Committee refused.

Before the time of Pope John XV, who in 993 claimed the right as his sole prerogative, so far as the Western Church was concerned, or according to others Pope Alexander, A.D. 1170, not only Councils but even bishops could manufacture saints, and they were

—multiplied in proportion to the demand. Our so-called protomartyr St. Alban is probably one of these fictitious saints. In 791 King Offa wished to found a church at Verulam, now called St. Albans', and a patron saint being necessary the clergy and people commenced a search and soon found a body, which had undoubtedly been *planted* previously, and the name too invented. It was declared to be that of St. Alban "*the memory of whom had been lost for five centuries*," and who was then said to have been martyred in the Diocletian persecution in 303, but both Eusebius, who was living at the time, and Sozomen a century later, deny that that persecution reached England, and in that standard work *Smith's Dictionary of Christian Biography*, we read "*St. Alban, if he ever existed.*"

Among the many absurd stories told of this so-called protomartyr—and believed too in pre-Reformation times—is that like as the Red Sea and Jordan were opened for the Israelites so when Alban came to the Thames the waters stood abrupt like precipices on either side and the Saint walked over dry shod !

When we sing "For all the Saints," we sing not only for all the Romish Saints but also for *Saint Pontius Pilate* for Neale in his History of the Eastern Church says that he is one of their Saints ! The reason assigned being simply this, that in attesting his conviction that the Lord Jesus was a just man, he took water and washed his hands !

—That we may not be guilty of the blasphemy of Saint-worshiping, perhaps the wisest plan is not to join such of the choir and congregation as do sing hymns to saints.

Jesus the Christ. Is not the name of our blessed Lord treated with undue familiarity, to use far too mild a term, in many of our modern Hymnals? No one would address his earthly father as John, James or Tom, nor would any one address the Queen as Victoria, but our heavenly Lord, is constantly addressed as "Jesus" without either the prefix of Lord or the suffix of the Anointed.

He Himself said "Go and say the MASTER saith," instead of which we call the MASTER "Gentle Jesus, Sweet Saviour, Royal Child, Babe Divine, Holy Child, Infant Redeemer." There is a reason for crowding the pret titles upon us as by them people are gradually accustomed to the Romish error of considering Him as still a child subservient to His blessed mother, which is not very far from worshiping the Madonna and child.

There is no Babe Divine, no Royal Child, no Infant Redeemer. Our Redeemer was not an infant, but a MAN, the MAN CHRIST JESUS, who had attained the ripe age of thirty-three years before He died and ascended into Heaven where He is now a living Saviour interceding for us. It is true He is called Holy Child in Acts iv, 27, but every scholar knows that is an incorrect translation, for it should be Holy Servant, and is so rendered in

—the Revised Version. He was Jehovah's Servant.

In the Hymn by Cardinal Newman, (the last hymn we believe written by him before he went over to the Church of Rome) He is called "Kindly Light," so-styled of course because He said He was the Light of the world, but He said also that He was the Door. Shall we sing then Lead kindly Door? He said He was the true Vine. Must we pray then O kindly Vine have mercy upon us?

In the Hymnal Companion Lord is changed to Love. "Jesus our Love is crucified." We love and honour the Queen, but who would dare to say "Victoria our Love."

There are several instances where the titles given to our Lord in the Sinaitic and other oldest MSS. are omitted in the Authorized Version, as for instance Matt. xvi, 21. For "Jesus," read "Jesus Christ." Luke x, 39. For "Jesus's" read "the Lord's." 41. For "Jesus" read "the Lord." Acts xix, 13. For "Jesus" read "the Lord Jesus," and some others.

Did not our Lord say "One is your MASTER even Christ?" Peter when sinking called Him Lord and at the Last Supper the Disciples, even the most intimate, the beloved one, called him Lord. Stephen when dying saw the Heavens opened and the Son of Man standing at the right hand of GOD, and his last words were Lord—Lord Jesus! The name (and title) once—the title twice.

Kneeling in the Creeds. The rubric says the creeds shall be said standing. It is the same also in the Irish, the American, the English Revised and also the English, the Canadian and the American R. E., and the Spanish Prayer-Books, eight in all.

Lent. (See *Commination and Fasting Communion*). *In the N. T. not a single Stated Fast is prescribed, nor any exhortation to fasting made*, such as is repeatedly made to prayer and thanksgiving.

Both Dean Alford and Tischendorf showed that the word "fasting" was an interpolation in the N. T. in four places (Matt. xvii. 21, Mark ix. 29, Acts x. 30, and 1 Cor. vii. 5), and the Revised Version agrees with them, and it was undoubtedly the cunning work of those who desired to have Biblical authority for fasting, against marrying in Lent, etc.

The Jewish religion was a religion of ceremony. Ours is not, and when our Lord upbraided the Jews for not keeping their fast, He taught very plainly that He did not approve of ceremonial fasting. When he said that when he was taken away His disciples would fast, did he mean that they would keep a ceremonial fast, or that like David they would be so overcome with sorrow that they would not care to eat?

"My heart is smitten and withered like grass ; so that I forget to eat my bread."

If the former was the case, when did His disciples keep that ceremonial fast ?

—When our P. B. was compiled the Epistles and Gospels for Lent were continued from the old offices, and it appears strange that our Reformers did not notice that it had been impossible to find an Epistle for that day deemed so important, the first day of Lent, called the Head of the Fast, and that in the old Service Books they had been compelled to fall back to one of the lesser Prophets of the O. T., and to this day the words "Turn ye even to me . . . with fasting sanctify a fast," are read to us as if it was Biblical authority for a stated fast of forty days, even should the season be a prosperous one, and one more fitted for thanksgiving than for mourning.

On the contrary, however, Joel foresaw an impending calamity of a water famine and plague of locusts and exhorted the Jews to keep a fast *for that particular occasion only!*

Was not our Lord's forty days fast part of His temptation, for it was only after he was so weak with fasting that Satan made proposals to him? *No stress whatever* is laid upon it in the N. T.; in fact *Mark does not even mention it* and it is entirely ignored in the Epistles.

It is often called a miraculous fast, but where was the miracle? We are not told that He did not eat nor drink as in Esther's case, but only that He fasted or restricted Himself to a very plain diet, perhaps bread, or even berries and roots only, and after forty days of such a diet He naturally hungered terribly.

Christ fasted forty days *once only*. If he

—had meant to lay down a law for an anniversary fast, why did He not fast repeatedly?

If we are following His example why do we fast repeatedly when he only fasted once?

Why did not the Apostles keep the Lenten fast?

Paul lived more than thirty years after our Lord's death and wrote fourteen epistles, in not one of which does he recommend fasting!

What Paul said was, "IN EVERYTHING by prayer and supplication *with thanksgiving*, let your requests be made known unto GOD." In *everything*—but not one word about fasting.

Lent originally *had no connection* with the forty days in the desert. It was first established by a Pope about A.D. 130, *as a tithe of the year* or thirty-six days only. This lent of thirty-six days lasted for some centuries. It is not certain when the additional four days were added. Some authorities say in 487, while others place it as late as the time of Pope Gregory II, who died in 731. The additional four days were not recognized in Scotland, however, until the end of the eleventh century, and five centuries later the Presbyterians abolished Lent entirely.

Cassian, called the Monk of Marseilles, a disciple of Chrysostom, who, according to Canon Robertson, "was a person of considerable note and influence," writing in the fifth century, and contrasting the Primitive Church with that of his day, said: "It ought to be known that the observance of the forty days had no existence *so long as the perfection of that Primitive Church remained inviolate.*"

—In plain English, Lent was a Church, not Christian, ceremony introduced to give power to the clergy and principally to enable the "priests" to fleece the laity, and to this day dispensations can be obtained for money to eat meat on fasting days in the Roman and Eastern Churches, and others who break the Church laws are obliged to reveal it in the confessional and are mulcted accordingly.

A late writer says of the Abyssinians that "Their religion is mostly a formality; their priests are ignorant . . . their chief service consisting of a repetition of an extensive liturgy, and Christianity (*he should have said Churchianity*) is an observance of rites, ceremonies and good deeds. They celebrate about two hundred fast days, and whoever is not able to fast so long and often informs the priest who for a pecuniary consideration undertakes the task for him."

The Armenians, according to Dr. Hook "scrupulously observe fasting; and fasts so frequently occur that their whole religion seems to consist in fasting;" and the *Temoin de la Vérité* stated that in Equador, where there is a Romish Church for every 150 inhabitants, and one tenth of the population consists of priests, monks and nuns, 270 days in the year are either fast or fête days. Three quarters of this holy (! !) South American State can neither read nor write.

The Russians have a proverb "Heaven can only be reduced by famine," and they have accordingly four stated Fasts, viz. the Four Great Lents. Of Easter, seven weeks; St,

—Peter's Fast from Trinity Monday, from twenty to forty days according to the time when Easter falls ; the Assumption, in August, seventeen days and the Christmas Fast from the 15th of November, thirty-nine days, besides which there are the six great days of prayer and repentance and thirty-one Wednesdays and as many Fridays. Total 165 to 195 days.

During all this time neither meat nor fish (during the Easter Lent) are allowed, nor eggs, nor milk, nor even sugar. Marriages are prohibited, and the married must live as if they were single.

“As for the rich,” as Lacroix says, “they buy the right of living during the fast the same as they do the rest of the year. If they conform to the rules of the Church, they fast by eating the most delicate fish, vegetables raised in hot houses and nourishing fruits ripened by the heat of stoves.”

Like the above Church we have also about the same number of ceremonial days for although the Bible only commands us to keep one day in seven holy, the Fasts and Feasts in the Table in our P. B. amount to about two hundred. We boast of our P. B., but how many of us are there who observe all those ceremonial days?

To conclude : The fast of forty days arose in Babylon. The Egyptians observed a fast of forty days in honor of Osiris and the Romans held a forty nights wailing for Proserpine. Humboldt tells us the Mexicans

—three days after the vernal Equinox began a solemn fast of forty days in honor of the sun. The Yezidis of Koordistan still keep a fast of forty days and we all know the Mahomedan Ramazan.

Froude says of the Roman Church "The Church forbade the eating of meat on fast days, but the Church was ready with dispensations for those who could afford to pay for them. The Church forbade marriage to the fourth degree of consanguinity, but loving cousins, if they were rich and openhanded, could obtain the church's consent to their union."

Will it be believed that in the city of London they at one time fasted on St. Mark's Day *on one side of the street while they did not on the other*, because forsooth the Bishop of London had ordered the day to be observed and the Archbishop of Canterbury had not! In Pilkington's work, entitled *Burnynge of Paules Church*, 1563, we read: "Although Ambrose saye that the churche knewe no fastinge day betwixt Easter and Whitsonday, yet beside manye fastes in the Rogation week, our wise popes of late yeares have devysed a monstros fast on St. Markes Daye. All other fastinge daies are on the holy day even, only Sainte Marke must have his day fasted. Tell us a reason why so that you will not be laughen at. We know wel ynone your reason of Tho. Beket, and think you are ashamed of it; tell us where it was decreed by the Church or Generall Counsell. Tell us

—also, if ye can, why the one side of the strete in Cheapeside fastes that daye, being in London diocesse, and the other side, being of Canterbury diocesse, fastes not? and so in many other townes moe. Could not Beket's holynes reache over the streeete or would he not? If he could not he is not so mighty a saint as ye make hym."

It is only since the leaven of Popery began to work in our church, within the last half century, that some of our clergy have annually on the arrival of Lent, issued a notice that certain religious services would be held during the season. Thus leading the people to believe they should attend to their religious observances more during Lent than during the other months of the year. Our reformers on the contrary, knowing how the observance of Lent in Popish times had been productive of superstition, denounced it, and would not observe it.

Our good King Edward VI., in his proclamation about the observance of Lent in 1548, said that he minded not that his subjects should think there was any difference in days or meats and that the one should be to GOD more holy and pure than the other: for all days and meats were of equal purity, and in and by them we should live to the glory of GOD, and Becon, Prebendary of Canterbury, in 1563, said "ANTICHRIST prescribeth certain days to be fasted, yea, and that under pain of everlasting damnation, as the time of Advent, Lent, embering days, saint's eves, etc." Becon

—was a divine of great eminence and dedicated his book to the Bishop of Chichester, and he spoke truly in attributing it to Antichrist, for we repeat *there is no warrant in Scripture* for investing Lent with any special holiness or for making it a time for special religious services.

Let a man lead a careless, worldly life for 325 days, and then as the Romanists say *do penance* for forty days, and this for a score of years in succession. Should the angel of death then appear a day only before the next Lent, what the better would he be for his previous twenty Lents? And yet there are myriads who think the old scores are wiped out and who immediately open fresh ones, commencing often with the display of new bonnets and the like, firmly believing the old proverb :

“At Easter let your clothes be new,
Or else be sure you will it rue.”

St. Paul did not say pray more at one season than another, but what he did say was, “Pray without ceasing.”

There are some good Protestants who think they must eat fish on Wednesdays and Fridays. This was really the law in England from the time of Queen Elizabeth down to our own time. It was not a church law, however, but a civil one, and was repealed by Act of 31 and 32 Vict.

After the blessed Reformation, when the people were no longer obliged to eat fish, the government feared the demand would de-

—crease, and the fisheries, that nursery for seamen and especially for sailors for the Royal Navy, would decline, and for that reason and "to reduce the high price of meat," orders were passed from 1564 to 1579, enjoining the observance of the old fast days, *changing however the name to Fish days*, and one statute said that it is "not for any superstition to be maintained in the choice of meats," and another reads, "that the same is not required for any liking for Popish ceremonies heretofore urged (which utterly are detested), but only to maintain the mariners and navy in this land by setting men afishing."

It is worthy of note that the Jews had *only one* divinely appointed stated fast. This was the great day of Expiation, appointed by the law of Moses, and it was a fast of *one day only*. All the other fasts were national ones, appointed at different times by the authority of the state.

There are no less than fifty-six hymns for Lent in the Hymnal Companion. Can Bishop Bickersteth find *one single* authority for this CHURCH fast in the New Testament?

Lights. (See *Candles*.) Using lighted Candles at the Communion Table during the administration of the Holy Communion, when such candles were not wanted for the purpose of giving light, has been condemned by the courts.

Mass, instead of Lord's Supper. The Article

—says “ The sacrifices of masses in which it is commonly said that the priest offers Christ for the quick and the dead, to have remission of pain and guilt, are blasphemous fables and dangerous deceits.”

The Abbé Malot expressing a doubt to Cardinal Richelieu (who was a churchman of the Archbishop Sheldon type) as to how many masses would save a soul, the Cardinal replied, “ Pho! you are a blockhead! As many as it would take snow-balls to heat an oven.”

Mitre. Hook says the two horns of the mitre are generally taken to be an allusion to the cloven tongues of fire which rested on each of the Apostles on the day of Pentecost!!!

They are not horns however, but the fish’s head, with the mouth open, seen in profile, of the priests of On or Oannes, the Man of the Sea, the Fish-god, worshipped by the Philistines as Dag On, the Fish On, who was another form of Tammuz. These priests were robed in the skin of the fish, the tail reaching down to the ground, and the Fish-god appears to have been portrayed in the same manner. One is engraved in Smith and Cheetham’s Dictionary of Christian Antiquities under “ Fisherman,” and absurdly called “ The Divine or Apostolic Fisher,” but under “ Ichthys” it is styled “ a monster!!!”

Who shall decide when doctors disagree?
Dean Stanley it is true says the mitre is the

—same as the cap or turban of the Eastern Church, and its division into two points only marks the crease which is the consequence of its having been like the opera-hat, folded and carried under the arm. This will not be understood by the present generation for the folding hat went out of fashion half a century ago when Gibus invented the spring opera-hat. The Dean however (and we regret to differ from him) gives no authority, and it may be only an idea of his own ; but turbans (and we have worn one in the East) are thick and solid and would hardly fold as an opera-hat, and even if they did would not split open. Let any one examine the Fish-god, first engraved by Layard, and declare if he can that the mitre is not the fish's head seen in profile with the mouth open ?

And in connection with the pagan mitre it may be added that Stanley says of the pagan divining rod or modern pastoral staff that it is not the symbol of the priesthood against the state—nor even the crook of the pastor over his flock, but simply the walking stick, the staff of the old man, but here again we believe the Dean is in error, for the crosier or pastoral staff of the bishop is, as we have elsewhere stated, the *lituus* or crooked divining rod of the Roman augurs and Chaldean priests, and was originally a slender rod about two or three feet long.

Hook says the mitre has “ fallen into utter disuetude in England, even at coronations,”

—and “is now merely an heraldic decoration.” This was only in 1864. Unhappily this relic of paganism has been again adopted by many bishops of our church.

Mixed Chalice. This has been pronounced illegal by the English Courts.

Non-Communicating Attendance. (See *Entire congregation spectators at Mass.*)

Offertory Bags. One of the so-called trifles, but the old proverb says, “Many drops of water will sink a ship.”

According to the rubric, at the offertory the minister should say one or more sentences, and formerly when the church was a large one we have heard the greater part of them read, but now one, or perhaps two, are generally considered sufficient, but where is the authority for taking up the collection with an organ accompaniment or an anthem for the entertainment of the audience?

Organs. We laugh at our Scotch brethren for their dislike to “squeaking abominations,” but they were found fault with in England as early as the twelfth century.

Ethelred, an author of high authority, and a friend and contemporary of David the First, king of Scotland (1124-1153), gives us the following minute and curious account of the church music in his own days: “Since all types and figures are now ceased, why so many

—organs and symbols in our churches? Why, I say, that terrible blowing of the bellows, which rather imitates the frightsomeness of thunder rather than the sweet harmony of the voice? For what end is this contraction and dilation of the voice? One restrains his breath, another breaks his breath, and a third unaccountably dilates his voice; and sometimes I am ashamed to say, they fall a-quavering like the neighing of horses. Next they lay down their manly vigour, and with their voices endeavour to imitate the softness of women. Sometimes you shall see them with open mouths and their breath restrained as if they were expiring and not singing And this ridiculous behaviour is called religion; and when these things are most frequently done, then God is said to be most honourably worshipped." (Ælred, *Speculum Caritatis*. Trans. by Pinkerton and quoted in Tytler's *Scotland*).

At the time of the Reformation, organs were considered as amongst the vilest remnants of Popery by all the more enthusiastic partizans of Protestantism, and were so generally demolished that scarcely an instrument could be found in England at the Restoration; and foreigners were brought over to play on some of those that were erected. Among others, Lord Bacon, who was not an extreme Puritan, objected to them, and at the Convocation of 1562, the proposal that organs should be removed was lost by a single vote only.

The first organ built in New England was

—in 1745, but they objected to have them in Meeting-houses as the descendants of the Puritans then called their churches. Now, however, (except in England where Non-conformists are considered to worship in chapels) the word church has become the appropriate title for all Christian places of worship, being simply the Greek *Kuriakē*, (in Scotch, Kirk), signifying the Lord's house.

Orientalization of Churches. The continuing of this Pagan custom, which was gradually becoming obsolete, was one of the first things inculcated by the notorious Cambridge Camden Society, more than half a century ago. While other public buildings are placed with their fronts on the streets, too many churches when on streets running east and west, are built with *one side* on the street, the main entrance being thus on the west, with the Holy Table opposite that entrance, thus *forcing the people to face the east*, a Romish custom derived from the Pagans, who worshipped the sun in the east. The Temple, on the contrary, fronted the east, and Ezekiel, 600 years B. C., says of an abomination, “and behold at the door of the Temple of the Lord, . . . were about five and twenty men, with their backs towards the Temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.”

About the year 1845, the Puseyites started a monthly architectural review called the *Ecclesiologist*, the writers in which labored

—hard to bring about the conforming of our churches to the pre-Reformation type. Every new church was criticized, and if the architect did not agree with their views, he was lashed and ridiculed. In this way architects were caught in the trammels of the Puseyite party, and became in their turn its promoters, by pressing their acquired views on the church-building clergy and committees.

Painted Windows. There is not a single passage in the N.T. warranting the use of paintings or images, and in the Injunctions of 1559 it is ordered "to take away, utterly extinct, and destroy all . . . pictures, paintings . . . so that there remain no memory of the same in walls, *glass windows*, or elsewhere within their churches or houses" and one of the Homilies says that to set up images in "places appointed peculiarly to the service of GOD, *is to make images to the use of religion*, and not only against this precept 'Thou shalt make no manner of image,' but against this also 'Thou shalt not bow down to them nor worship them,' for they having been so set up, have been, be, and ever will be worshipped," and the judgment in the Ridsdale crucifix case in 1877 agrees with this "it is hard not to distrust the uses to which it may come to be put, *or escape the apprehension that what begins in 'decoration' may end in 'idolatry.'*"

The Mahomedans always despised the Roman Catholics for their sculptured and painted images, but now according to the

—*English Churchman*, quasi-idolatry is carried to such an extent in some English Churches in India, that the natives laugh the English religion to scorn as being merely one form of idol-worship trying to supplant another.

Laud was the first who introduced painted images into the church of the Reformation, and in our day we see an unhappy revival originated by the Ritualists who understood the necessity of darkening the churches and especially the chancels, to make the light of the candles more effective. One of the principal charges against Laud at his trial in 1644, was "Painted Windows in the chapel at Lambeth," in several of which GOD THE FATHER was blasphemously represented.

It is not alone painted windows with figures that should not be overlooked. Notice the lozenge shaped panes in not only our own but in other Churches filled alternately with Dr. Pusey's ornamented crosses and lilies. Ask an educated Romanist and he will reply they are the emblems of the Blessed Virgin (for he will probably name her first) and of the Saviour. He has no Second Commandment, as that is generally left out of the R. C. Books of Devotion, but we know and should remember that Commandment forbids all emblems for the use of religion. The lily was sacred to the Egyptian goddess Isis, and when her worship was transferred to the Virgin Mary the flower was retained and is still sacred to the Virgin in the Roman Church.

Too often these and other matters are con-

—sidered as minor details to be left to the architects.

Pastoral Staff. This like the mitre is of pagan origin. It is the *lituus* or crooked rod of the Roman augurs. The Chaldean soothsayers and priests also had a crook or crosier as their divining rod in the performance of their magic rites. They were then about two or three feet long.

The crosier of Severinus, bishop of Cologne, (died A.D. 400,) served him as a walking-stick. Gregory the Great, A.D. 590, is represented in an ancient illumination as holding one about two or three feet long and quite slender, terminating in a crook with a lily at the end, and in another is portrayed holding a long staff with a so-called Maltese cross at the top.

The Pope even now only carries a small silver crosier. The crosier or pastoral staff of a Roman Archbishop terminates in a cross, while the pastoral staff of a bishop ends in an ornamental crook.

Pastoral staffs were abolished at the Reformation, and although mentioned in the First Book of Edward VI., are entirely omitted in the Second Book of 1552, and yet they have been re-introduced in the last few years !

Prayer-Book. The Reformation under Edward VI was never completed. Cranmer meditated further measures, but the king died and Bloody Mary sent the Reformer to the stake. Our P. B. has undergone five revisions, the

—first book of Edward, that of 1549, being a wonderful work considering that it was composed by men who had most of their lives, held and advocated the doctrines of Rome, but a great advance was made by the Reformers in the next three years, as evidenced by the second book completed in 1552. This is the best P. B. the English Church has produced, and is far better than the one now in use. It was however still imperfect and had Edward lived a few years longer there would have been a more complete revision, for Alasco tells us that the king and his council were anxious to effect a far more thorough and extensive Reformation of the Church of England.

Elizabeth, who was religiously a Romanist, but politically a Protestant, unprotestantized the P. B. (even in opposition to the commissioners she had herself appointed to draw it up) to make it acceptable to Romanists, and when a copy of it was sent to the Pope, he was so well satisfied with it that he offered through his nuncio Parpalia, to ratify it for England, if the Queen would only acknowledge the supremacy of Rome, and for some years after the papists repaired to the parish churches.

The Fourth Revision took place under James the First, at the Hampton Court Conference in 1604. The changes were not numerous but still in the same direction of sacramentarianism. The king was bitterly opposed to the Puritans. Turning to the bishops he said, "I will make them conform,

—or I will harry them out of the land, or else worse." . . . "only hang them; that's all." In defiance of the authority of parliament he added the words, "verily and indeed taken and received" word for word from the Romish Mass Book.

At the end of the Conference the aged Archbishop Whitgift said, "Your majesty speaks by the special assistance of GOD's spirit," and Bancroft, then Bishop of London, *on his knees*, exclaimed that his heart melted for joy, "because GOD had given England such a king as since Christ's time had not been," and the bishop soon received the reward he was looking for, that is to say *the earthly reward*, for Whitgift died a few weeks after and Bancroft was made Archbishop.

Our present P. B., the fifth revision, was made in the reign and by the tools of Charles the Second, a Roman Catholic, who entered into a secret alliance with the king of France for the purpose of restoring the Roman Catholic religion in England, and was a pensioner of King Louis after he ascended the British throne.

Archbishop Sheldon was the principal revisor, and Bishop Burnet says, "he seemed not to have a deep sense of religion, *if any at all*, and commonly spoke of it as an engine of government and as a matter of policy," and the Rev. D. Mountfield, Rector of Newport, Salop, says, "his ruling passion was detestation of the Puritans, whom he considered plagues and pests of the church." He was, moreover, as

—unchaste as his king. Pepys refers to it in his "Diary" in words not fit to be copied here.

It is due to him and his friends, as the controlling spirits of the Revision Committee, that we are still admitted into the church with the false Romish dogma of Regeneration by Baptism, or *Salvation by Baptism*, and with a false creed, for while Paul says "It is raised a spiritual body," our sponsors answer for us that we believe in the resurrection of the *flesh*.

We blame the Romanists for using so-called Holy Water, and yet we pretend to use it ourselves—"Sanctify this water." This clause which was excluded from the Second Book of 1552 was restored in 1662, although the Puritans protested against it as it endorsed the doctrine of transelementation.

Other suggestions were treated with like contempt, not only in the Communion Service, but even where both parties might seem to have agreed, as for instance in the Litany, where the Puritans desired the prayer against *sudden death* should be changed to "From dying suddenly *and unprepared*"—but it was denied.

King Charles called upon all the clergy to subscribe to his book, but upwards of two thousand, or about *one-fifth* of the clergy of that day had conscience enough to refuse to do so and were driven from their pulpits.

While some in this and the previous reigns of whom it may be said that they interpreted the P. B. by the second book of Edward, and became gradually known as Low Churchmen,

—others who could not draw that distinction, were driven out and forced as it were to become Presbyterians, Congregationalists, Baptists, etc.

In the reign of William the Third, in 1689 the P. B. was again revised. The Committee consisted of ten bishops and twenty divines, all eminent for their learning and piety. This P. B. revised by Evangelical Protestants was encouraged by the king, but as a vast majority of the clergy were semi-papists (made so by King Charles' P. B.) they rejected this Revision and it was never proposed to Convocation.

After the American Revolution a change became necessary in the United States and a revised P. B. was issued in 1785, but was only used four years until 1789 when the present P. B. appeared. The principal revisor was Bishop Seabury who was a Sacerdotalist and to his influence is due the approximation of the Communion Office to that of the Scotch Episcopal Church.

Of the two prayers in the Communion Service after all have communicated, Seabury (for it was probably by his instigation) left out the first which Sacerdotalists will not read, as it contains the words "*our sacrifice of praise and thanksgiving*," but retained the second in which occur the words "*holy mysteries*" which in the Revised P. B. is "*holy ordinance*" and in the R. E. Books is "*holy supper*."

Within the last few years we have had the Prayer-Books of the P. B. Revision Society first published in England in 1860, and used by the Free Church, of the Reformed Episco-

—pal Church of England, and of the R. E. Churches of the U. S. A. and Canada, (the principal difference in these two being in the prayers for the President and the Queen, etc.) all of which are preferable to the P. B. of the Church of Ireland published in 1878. Besides these are the private revised ones, one of which printed by a gentleman in England for the use of his family, was sent to us a score of years since.

The Revised P. B. of the Reformed Spanish Church, Madrid, 1889, has just appeared. Although not free from imperfections, the Minister is to stand behind the Table, facing the people, and this is said to be in accordance with the ancient Mozarabic usage, called also the Isidorian, the Gothic or the Toledan Rite, which use yielded its position against the will of the people to the Roman Rite in the eleventh century. To the Form used instead of our Absolution in Morning Prayer the people reply, craving a like blessing on the Minister (see *Absolution*). There is no "form of indicative absolution" in the Visitation of the Sick, nor commission to remit or retain sins in the Ordinal.

Presbyter. (See *Priest*.) Bishops and presbyters were identical in the early church and were carefully distinguished from the deacons, the *second order* of the clergy.

They of the first order are sometimes denominated presbyters or elders, sometimes bishops, and then again bishops and presbyters indis-

—criminate. There was no divine right of priesthood and the Apostles allowed the people to make their own election, and there are on record instances where the people of their own accord and by acclamation elected their own bishops or presbyters. Cyprian, bishop of Carthage was so elected A.D. 248 ; Cornelius, bishop of Rome in 251 ; Eustathius, bishop of Antioch in 310 ; Athanasius, bishop of Alexandria in 325 ; Ambrose, bishop of Milan in 374 ; Martin, bishop of Tours in 375 ; Chrysostom, bishop of Constantinople in 398 ; and Euraclius of Hippo and Miletus of Antioch.

Cyprian even apologized to his people for appointing one Aurelius to the office of reader on account of the necessity of the case and without consulting them as he was wont to do.

The first bishops were bishops of parishes, not dioceses, a word of later introduction, and were in fact parish ministers or overseers of their little flocks, and one of them on record was an army chaplain. As we have already shown (see *Bishops*) the Dean of Canterbury calls them incumbents. Ignatius exhorted Polycarp, bishop of Smyrna, to know all his flock by name, even the men-servants and maid-servants and to suffer nothing to escape his notice. This might have been done in a parish, but not in a diocese. Cyprian made it a duty to have a familiar acquaintance with all his flock. Du Pin drew up a list of *six hundred and ninety* bishoprics in Africa, one of which was only a fort, *so that this bishop was only what we would now call an army chaplain!*

—More proofs might be given, but we think this is sufficient to show that the primitive bishops were identical with presbyters, and that they were elected by the people.

Why was the word "suffrages" (*cheirontonesantes*) omitted in Acts xiv., 23? Was it accidental, or, remembering Bancroft's change of *in* to *at* (See *Bowing in the Creed*); as he propounded the doctrine of the divine origin of Episcopacy, we cannot help wondering whether it was intentional, to conceal from the people the rights they anciently possessed.

In the Authorised Version we read: "And when they had ordained them elders in every church."

Tyndale, however, says: "And when they had ordened them seniours *by eleccio[n]* in every congregation," and at least three foreign non-episcopal Bibles agree with him, viz., the French "Et apres que *par l'avis des assemblées*" (by the vote of the congregation); the Dutch "En als zij hun in elke gemeente, *met opsteken der handen*" (by holding up their hands); and the Italian "E dopo che ebbero loco per ciascuna chiesa ordinati *per voti comuni*" (by public vote).

Priest. (See *Presbyter*.) This is a corruption of Presbyter, prestre, preost; in German and Dutch, priester; and in French, prestre or *prêtre*. Priests are those who profess to offer up sacrifices for sins, and there are none such in our church as is proved by the Standard P. B., *i.e.*, the Latin sealed book, where a

--Romish *sacerdos* (priest) is condemned and presbyters are not called *Sacerdotum* but *Presbyterorum*. Even Dr. Hook, who was not a Low Churchman, tells us that priest is simply an abbreviated form of presbyter.

In the N. T. the Greek word *hiereus* is uniformly applied to a priest of the O. T., but never in a single instance is it applied to a Minister of the N. T.

In the second P. B. of King Edward, the word minister alone was used, but it was changed in many places to priest in Laud's time and by Archbishop Sheldon. In the Canons of 1603, Minister alone is used.

In 1662 the Puritans objected to the word priest in the P. B., but it was retained in direct opposition to their wishes.

Dean Stanley shows that it is the doctrine of the Abyssinian Church (the Episcopal Church who made Pontius Pilate a Saint) that the body of a layman is purified by kissing the hand of a priest.

The Rev. Joseph Bardsley says that in the Coptic Church, in exorcising the devil in baptism, the priest makes the sign of the cross no less than thirty-seven times; nor is this surprising, for they and the people, like the Greek Church, cross themselves continually. A Russian peasant will often cross himself before swallowing his glass of brandy.

Dr. Hook says the Greek secular priests, not having any settled or competent livings, are obliged to subsist by simoniacal practices, and, quoting Ricaut, adds they "too often make the best market they can, and fix a price

—on their spiritual commodities in proportion to the devotion or abilities of their respective customers," and Marsden, in his book on *The Christian Churches*, says of the Russian village priests that "their ignorance is extreme, and their servility and avarice proverbial. It is not uncommon to see a priest who has been publicly whipped, like a miserable vagabond, perform his religious services a few hours after before the parish which witnessed his disgrace."

And yet there are very many who are using every effort to bring about a union between our own Church and these Eastern Churches.

The Czar is the head of the Russian Church, while the others are presided over by the four great Patriarchs of Constantinople, Antioch, Alexandria, and Jerusalem ; and, as Neal tells us, when Pius IX. became Pope, in 1848, he addressed a letter to "The Easterns" imploring them to return to his fold, but they declined, giving among other reasons that Popery was the heresy of modern times.

All these Eastern priests, as well as those of the Romish Church, are the equals of our so-called priests, for they have all had Episcopal ordination, and can, therefore, claim admission into our Protestant Church. This was the work of Archbishop Sheldon, who added the "Episcopal clause" to the Ordinal, which gives these priests the right, but at the same time denied the lawfulness of Non-episcopal ordination, previous to which Presbyterian ministers and Protestant ministers of the European

—Continent could exercise the functions of our ministers without reordination.

The words in the Ordinal are plain, and have never been questioned in the case of R. C. priests. Even a Jesuit known to be such could be admitted into our Ministry. "No man shall be accounted to be a lawful Bishop, Priest or Deacon except he be called, tried and examined or hath had formerly *Episcopal Consecration or Ordination.*"

There are bishops in the R. E. Church, and in some of the Methodist and other Protestant Churches and the question might be asked whether any of our bishops could legally refuse to receive the Ministers of these Episcopal Churches without re-ordination?

Processions. (See *Elevation of the Cup.*) Processions were abolished at the Reformation. In the Royal Injunctions of 1547 appears, "They shall not from henceforth, in any Parish Church, at any time, use any procession about the Church or Churchyard."

Bishop Horsley said, "Our Church when she separated from the Roman Communion, wisely retrenched the pomp and gaiety of shows and processions. . . . Public worship should be simple without meanness, dignified without pageantry."

Sydney Smith, a Canon of St. Paul's, called Puseyism "A system of posture and imposture, of circumflexion and genuflexion, of bowings to the east and curtseyings to the

—west, with any amount of man-millinery and other tomfooleries ;” and Hislop says of Romish processions with banners and singing litanies, etc. (and surpliced choirs are only the thin edge of the wedge) “ The very idea of such processions was an affront to the Majesty of heaven ; it implied that GOD who is a Spirit “ saw with eyes of flesh,” and might be moved by the imposing picturesqueness of such a spectacle just as sensuous mortals might.”

Purgatory. The early Christians did not believe in purgatory, and the Greek and other Eastern Churches never did, nor do they now, believe in it. It was introduced into the Roman Church in 998, but what became of those poor souls who departed this life in the ten previous centuries ? The first authoritative declaration of it was at the Council of Florence A.D. 1439.

The Scriptures speak only of immediate transition to happiness or misery precursory to that which soul and body must experience at the resurrection, and no supplications of the living can help them. There are only two states after death, and St. Paul believed that as soon as he was “ absent from the body ” he would be “ present with the Lord.”

In Spain a man once went to a church where a notice was given that souls would that day be taken out of purgatory and placed an equivalent to our quarter of a dollar on the plate, at the same time giving the name of

his friend. "Is my friend's soul out?" he then asked. The priest said it was. "Quite sure?" the man asked. "Quite sure," was the priest's reply. "Very well," said the man, "if he is out of purgatory they will not put him in again: it's a bad quarter."

Wickliffe ironically declared that the Pope was very uncharitable if he allowed one soul to remain in purgatory when he might so easily deliver them.

Quiet Days. Retreats and Quiet Days have lately been well defined in the *English Churchman*. The Rev. S. G. Potter, D.D., says "they are pure pharisaism, ascetism and essentially Romish, and as surely anti-Christian. They savour of voluntary humility, forbidden and denounced by St. Paul in Col. ii, 18." The Lord Jesus says "When ye pray, enter into your closet and pray to your Father in secret," and "Where two or three are gathered together in My name I am in the midst of them." What need, then, for this pomp and vain pretence before the world, ushered in with advertisement and parade of soi-disant sanctity? Besides, they tend to generate the idea of formalism in putting off the work of the flesh."

Another correspondent (but we have not room for the whole) says "Retreats and quiet days are essentially Romish, being a part of the old monkish systems originated by Rome. As such they form part of the famous conspiracy formulated by Dr. Pusey and others,

—to bring the Established Church into the Roman fold. Few of the Evangelicals who have attended these from time to time during the past few years have remained in the old paths of McNeile and Close.

Such attendance has done much to level up Neo-Evangelicalism, as the famous conspiracy programme laid down, to a species of negative sympathy with what is called earnest and spiritual Ritualism. Several Evangelical clergymen, who found the spell upon them have discontinued attendance, and so have escaped Delilah's snare.

The staunchest Protestant champions today in the ranks of the clergy are those who have never attended Retreats or Church Congresses. Protestant congregations notice a change in their clergy after their return from these retreats, and very often the first signs of alienation then appear. Bishops are in favour of them because they tone down the asperities, and help to promote union and fraternal concord amongst the various schools of thought. Holy Scripture nowhere encourages such retreats. Elijah was sent away alone, and Paul was led down into Arabia alone. Our Lord was alone in the wilderness. Companies were for public, not private, humiliation, or for solemn league and covenant in broad day light. "Alone with God individually, is the Scriptural ideal of a quiet day"—and not under a clerical director who quietly directs the thoughts of the people just as he perhaps hopes to do later on in the confessional.

—A retreat may still seem to some as trivial, but some years ago *The Record* said "One road screen and one retreat may not, perhaps, be esteemed much in a church, but one case of scarlet fever may in its progress decimate a population. It would be thought a serious thing to pass over a case of rinderpest because it was solitary."

Reredos. (See *Altar*.) Implying that the Holy Table is a fixed altar, which it is not, but on the contrary a table in the ordinary sense of the word, on legs and moveable.

As the *Church Intelligencer* says, it is intended "to make the table to look like a fixture or 'sideboard' for the display of flower-pots and candlesticks, and in this way to suggest to the unthinking that it was never designed by the Founder of the Covenant-feast for a Supper-table."

Sometimes the reredoses are of sculptured stone, bearing imagery, and if so they are contrary to the second commandment.

Reserved Sacrament. (See *Elevation of the Cup*.) Our twenty-eighth article says: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Rogations. These liturgical processional and fasting days were instituted not even by a Pope, but only by a R. C. bishop. The old Romans had sacred rites in honour of Ceres

—called *Ambarvalia*, when the victim was carried around the fields. In the year 460 (some say 452), on account of national calamities, these were changed to Rogation days (*rogo*, to ask, or entreat) by *Mamertus*, Bishop of Vienne, in France. They soon became common, and were introduced in England as early as A.D. 747, and the name of this Roman bishop's ceremony still remains in our tables, although there are no prayers nor litanies in the P.B. for this season.

Rood Screen. (See *Chancel*.) This was a screen separating the chancel from the nave, across the chancel arch, on which was placed the rood or crucifix with figures of the Blessed Virgin and St. John on either side. The images were taken down at the Reformation, but unfortunately the screens were in many cases allowed to remain, but why should we have them in newly built churches? The architects will of course recommend them and everything else of the kind, as the simpler and more Protestant a church is, and the more in accordance with St. Paul's words that GOD is not worshipped by men's hands, so much the less will be their commissions.

We remember when an aged friend had agreed to preach for a brother clergyman on a Christmas Day. The day previous as he was passing the church, the doors being open he entered and saw to his surprise a rood screen of evergreens about eight feet high. He immediately notified the Rector that he

—could not officiate the next day as the temporary affair was the thin edge of the wedge, for he had seen a similar case in England where such an one was made, the people were led to consider it the proper thing, and soon after when restoring the church a real rood screen was erected.

Rood screens were probably not known in the United States half a century ago, as they are not mentioned in Staunton's *Church Dictionary*.

While this work was in press we saw in the London *Church Intelligencer* an address by the Rev. A. Haworth, who said : "Gates were now being put up in the chancel, so that the vulgar could not enter. The layman must not go into his church—only the petticoated choristers and the minister must go in. They were going back to the time when it was said in the Homilies : 'They peeped and muttered through the gratings.' "

Sacrarium. Another term for a so-called Sanctuary.

Sanctuary. (See *Chancel*.) A term applied to the chancel because the Real Presence is supposed to be there ; but there is no Holy of Holies in the present dispensation.

Separation of Sexes. This was a custom of the early Church, which may probably have been derived from the usages of Jewish worship, or it may be simply a feature of Oriental life and

—manners, where females were kept in greater seclusion than in the West. But why revive such a custom now?

Seven Sacraments. Christ ordained two only, viz., Baptism and the Lord's Supper; but in 1439 the Romish Church declared there were seven, and a century later (1546) placed tradition on a level with Holy Scripture!

Sisterhoods. Deaconesses were a recognized order in the Apostolic times. They were not to be admitted until sixty years of age, although later, forty years was allowed in some cases. They continued to exist until the fourth or fifth century, when they ceased to bear order in the Church, and vanished into the cloisters. This is the origin of sisterhoods.

The secrets of Nunneries have often been disclosed. As early as the fourteenth century, "The Revelations of St. Bridget" appeared, and these "Revelations" were subsequently recognized by the councils of Constance and Basil, and by three popes. Describing the convents Bridget writes:—"The doors through which the sisters are pleased to afford an entrance to clergymen and laymen, are open even at night" And Clemangis, a Romish doctor of divinity in Paris, about the same time, when pleading for a Reformation, describes the sisterhoods of his day, in words which are too gross for quotation, and Bishop Ryle says, the discoveries made by Henry VIII's Commissioners, of the

—“goings on in many of the so-called religious houses, were such as it is impossible to describe. Anything less ‘holy’ than the practice of many of these ‘holy’ men and women in their professedly ‘holy’ retreats from sin and the world, the imagination cannot conceive.”

Even in the present century, Roscoe in his life of the reforming Italian Bishop de Ricci, shows nunneries had not improved. In a French history “*Vie de Scipion de Ricci evesque de Pistoia et Prato*,” published at Brussels in 1826, details are given which an English publisher would not dare to print, and this of nunneries filled with the noblest ladies of the land, who had in many cases to prove their sixteen quarterings of nobility.

And yet how many Protestants send their daughters to convent schools, where it has been proved times without number, that notwithstanding all promises to the contrary, (for what are promises in a church which considers lying a venial sin, and no sin at all if for the good of the church?) Romish doctrines have been instilled into young girls, who have been carefully taught to keep the facts secret from their parents, and when taught to cross themselves, they are told not to do it openly “but secretly, for fear of offending weak brethren.” A girl’s confidant should be her good mother

Surpliced Choir. (See *Anthems* and *Choral Service, Organs and Postscript.*) Placing a row of boys on either side of the chancel to lead the devotions of their seniors. By their dress

—and position they are separated from the main body of worshippers and instead of being merely the leaders in the service they generally monopolize it.

By donning the surplice alone, the men and boys (if only they can sing) become at once *Assistants to the Priesthood*, and as such a superior caste, with the right to sit in the chancel, and in some churches they even administer the Communion to them before it is given to the humble laity. We are sometimes told moreover that "robed in white they represent the angels!"

At a meeting of Church Workers in Canterbury a few years ago Dr. Longhurst, organist of the cathedral, insisted on the value of female voices in leading the service of the Church, and instanced the case of Miriam as well as the appointed women-singers of David's time as Scriptural authority for their employment and the Rev. J. Hurst, a minor Canon of Canterbury spoke against the prominent place in the chancel given to choirs, especially when partly constituted of females, a criticism which Dr. Longhurst endorsed. Fifty years ago it would have been difficult, perhaps impossible, to find surpliced choirs in chancels in parish churches.

Assistants to the Priesthood were then not considered necessary—but now how changed.

Dean Stanley relates the following story of "a distinguished prelate now deceased :" "A clergyman, who had contended in his village church for various points of ceremonial, at last

—ventured to ask, with fear and trembling, whether 'his lordship could allow the choristers to appear in surplices?' 'By all means,' said the bishop, 'let them appear in surplices, it will help to degrade that vestment.' "What he meant, of course," continued the Dean, "was that the surplice would then lose its peculiar sacerdotal significance."

A curious case, reported in the *English Churchman*, came before the Derbyshire Quarter Sessions in 1885. A Mr. Glossop appealed against a decision of magistrates, who fined him 5/s. and costs for alleged indecent behaviour in Charlesworth Church. The appellant "smiled" at the surpliced choir, and as they were marching back at the end of the service he observed that they "looked well in their night shirts." Mr. Horace Smith argued that there was no indecency or disturbance of the service within the meaning of the Act, and the Court held that the conviction could not be maintained.

When the blacks first saw it in Australia they said, "dat fellow white man bin wearin him shirt outside him trouser."

Surpliced Choirs are a remnant of that particular cultus according to which a woman is an imperfect human being and therefore inadmissible; but the chief objection to them is that it is *opposed to congregational worship*, and is a direct step towards forcing the members of the congregation to be present as *spectators* during those portions of Divine Service which the Reformers were so anxious

—that the entire congregation should be personally engaged in ; and the “hearty and reverent services” that we hear so much of now, generally consist for the most part in a display of elaborate music in which the congregation have consented to worship by proxy.

If there is a place in the P. B. where there should not be the presence of thrilling music to sway the imagination and produce pleasurable emotions, but where GOD’s word should calmly and solemnly appeal directly to the conscience and understanding, it is in the rehearsal of the Decalogue, and as Simpson says in *The Clergyman’s Manual* “The responses after the Commandments should *never be chanted*; it is both irregular and indecorous. Sinners who are aware of their condemnation by the holy law of GOD (Gal. iii, 10, James ii, 10.) will not be disposed to sing.”

As the Rev. Joseph Bardsley, says, speaking of what is too common a case where the minister has “given up the reins into the hands of the organist and choir.” “There was as much point as truth in the remark of a working man, who, when seeing his clergyman in this kind of bondage, said, he took it for granted that the verse in the Psalms had been wrongly translated, that it ought to have been—the “singers go before and the ministers follow after”

If the Queen granted an audience to the people to plead for mercy for a condemned criminal, would they go accompanied by a prima donna, and an organ-grinder to

—give the key note, and *intone* or *chant*, “Pardon him, your majesty, pardon !”

The *Irish Church Advocate* said : “There is so much jealousy among professional musicians that devotional feeling is practically impossible ; for an eminent reputation has to be gained to ensure private tuitions, which is the all absorbing strain upon their faculties. They must be great soloists or they are nothing, and public flattery helps to fan the flame of their earthly vanity to a pitiable extent. A grip of the audience, in or out of church, must be reached, for it is vital to worldly success, and true devotion with becoming modesty is a matter of secondary importance, and in most cases of no importance at all.”

When the members of the congregation on leaving the church remark, generally without even thinking of the sermon, that the music or the singing was better than usual, was exquisite, and the like (and we seldom hear such observations without a feeling of sorrow), do they refer to the voice of the congregation—

“Let the people praise Thee O God,”

or to the music and singing of their deputies, the skilful organist and the choir ?

Is the Almighty to be worshipped by deputy ?

Is there not as great a rush to the fashionable churches on Sunday as to the Opera during the week ; crowded churches to the ecclesiastical and crowded houses to the the-

—atrical performances ; perhaps too the same musicians, the only difference being that while they may sing *La Traviata* during the week they sing psalms to operatic music, songs to the Angels and the like on Sundays—and do the clergy “love to have it so, and what will ye do in the end thereof?”

We clip the following from a Philadelphia paper :

In the Vestry.—Minister (to Choirmaster).—The music was splendid this morning.

Choirmaster.—Yes I flatter myself it was.

Minister.—I am glad to see the singers give their whole energy to the important religious work. There is no deception in such singing as that.

Choirmaster.—Well, no, I should say not. You see Mr. Thumper, I told the choir last night that an operatic manager was to attend church to-day for the purpose of finding some good voices.

Surplice in the Pulpit. (See *Black Gown* and *Vestments*.) Ritualists condemn the Academical Gown because it is the time-honored Reformation preaching dress in England and on the European Continent, and that of our martyred Reformers whom they despise, and consider on the contrary that the Surplice marks the *sacrificing priest*, but as we have already shown there are no priests in our Church.

Archbishop Laud in his day and Dr. Pusey in our own, both attacked the black gown as

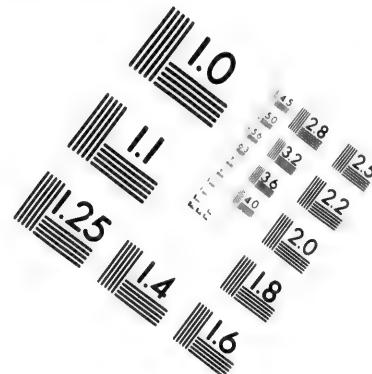
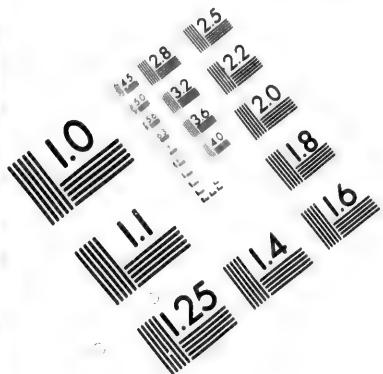
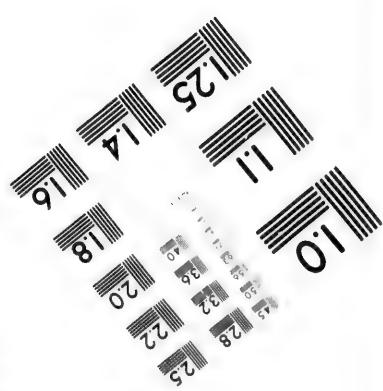
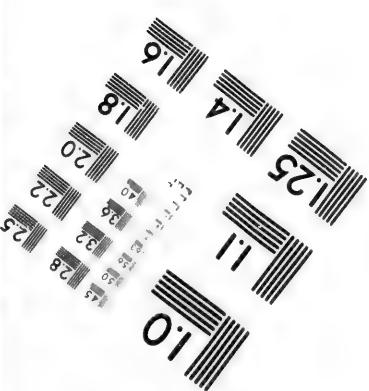
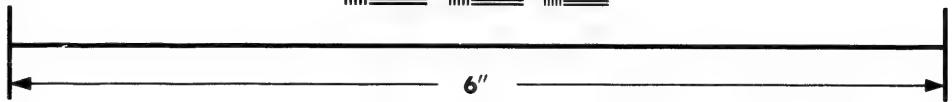
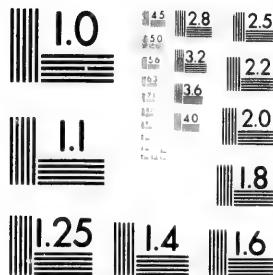


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—a very important outwork of Protestantism, and yet how many Low Churchmen treat it with indifference and say it is not a matter of vital importance, an expression that has been used towards almost all of Dr. Pusey's innovations, who taught that everything should be done by degrees. It was by such a gradual change that he contrived to introduce the surplice. "When the black gown is in use in the pulpit on Sunday (wrote he) let it disappear in the week. The surplice will soon be preferred and will oust its rival."

Nevertheless some of our brethren who look upon it as a trifle may possibly be in the right. It is like the British Flag and the Flag of the Red Republic—a matter of perfect indifference—they are merely bits of bunting!

Among military men however, who are peculiarly sensitive on points of honor, there is an expression "False to his colors."

The surplices were formerly sewn up and drawn over the head, but about the early part of the last century when the enormous wigs were worn, it was found necessary to make them open in front. Pepys mentions that he saw a clergyman after prayers, pull the surplice over his head in the reading-desk, and as his gown was under his surplice he was not compelled to go to the Vestry Room to change his robes.

In Staunton's Church Dictionary we see the light it was viewed in in New York, in 1838-1847. Under "Clerical Garments," "*The Surplice*, a plain white linen garment, worn at the

—reading of divine service, the administration of baptism, and the Holy Communion, and frequently at marriages, and funerals when they take place in the church. A black silk scarf is generally worn with the surplice, reaching from the neck or shoulders to the feet." And under the heading "Surplice," we read "A flowing white garment used by the clergy in reading the Morning and Evening Prayer, in the administration of the Holy Communion, and in general, in all offices of the church *except preaching.*" (The Italics are ours). Proof positive that the Surplice in the pulpit was then unknown in the American Colonies and the United States, where there had been English Church congregations for nearly two centuries, under the bishop of London until the revolution, soon after which the present Episcopal Church was organized.

Three Hour's Agony. Some such office as this for Good Friday is *supposed* to have existed as early as the 8th century, but if so it must have lain dormant for nearly a thousand years, as the present Romish service, called also the *Tenebræ* is a novelty even in Rome, having been invented by a Jesuit named Alfonso Messia, who composed it in Spanish for his own Church in Lima, Peru. It soon became popular in South America and was introduced into Rome about a century ago.

Accompanied by addresses and sensational music bearing upon the solemn theme, thirteen candles are placed upon a triangular candle-

—stick and extinguished one by one, the last only excepted, and this theatrical mummary is intended to signify that the disciples left their Master, one by one, and the candle left alight is to represent the Lord Jesus coming from the tomb! As is the case with other R.C. offices there is some confusion. One account says 14 candles and another 15, one of which is extinguished after every psalm. The last however being held back behind the “altar” and then brought forth to typify Christ’s resurrection ! ! !

And yet although St. Peter told us to offer up “spiritual sacrifices acceptable to God by Jesus Christ,” this solemn mockery, invented by a Jesuit, is gradually creeping into our Church.

Transubstantiation. (See *Communion*, *Communion Table*, *Credence Table*, *Eastward position* and *Wafers*). Dr. Hook, in his *Church Dictionary* says (in 1864), that this is “The pretended miraculous conversion or change of the bread and wine into the very body and blood of our Lord, which the Romanists suppose to be wrought by the consecration of the priest. This false doctrine is condemned by the Church of England in her 28th Article

‘ Transubstantiation, (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.’ ”

—This false doctrine was first broached about the 8th century, but was not made an article of the faith by the Roman Church till the Council of the Lateran, A. D. 1215.

To this very day the Popes themselves do not believe in it, for they have never since the days of Credence Tables been willing to prove the sincerity of their profession by the test of the poisoned elements.

As before stated the conversion of the elements is supposed to be wrought by the consecration.

Our Saviour however did *not* consecrate, and the word *it* in Italics, after blessed, in Matthew, is an error which is corrected in the Revised Version. Our Lord did not bless the bread, but He did what the Jews still do at their Passover Service. He blessed, *i.e.*, He blessed GOD for these and all His Mercies, or gave thanks, as it is correctly rendered in Mark, Luke, and Corinthians.

And yet Wheatley says "our Saviour Himself did not deliver this bread and wine until he had consecrated them by *blessing them and giving thanks.*" These Italics are his, and the only authority the Rev. Vicar of Brent has for this statement is this one doubtful "*it*" which is printed in Italics to show that this word is not in the original!

When it is remembered that Bancroft altered *in* to *at* (see *Bowing in the Creed*) to suit his own purpose one cannot help questioning by whose instigation this important *it* was in-

—serted, especially when other Protestants did not make such an error.

In the French N. T. we read "*et apres qu'il eut rendu graces, il le rompit*" (and when He had given thanks He broke it), in the German, "*dankte und brach es*" (returned thanks and brake it), Dutch, "*en gezegend hebbende, brak hij het*" (and having blessed, or given the benediction, he brake it) and in the Italian, "*e fatta la benedizione, lo ruppe*," which is the same as the Dutch.

Our Consecration prayer is not called by that name in the Revised and R. E. Prayer-Books, and the marginal rubrics which were added in Charles the Second's P. B. are omitted, for there was no provision in the Second Book of Edward for placing the hand on the paten and chalice.

As we have already shown, in the Revised P. B. the minister is to stand, as in our rubric, with his side to the people, but in other books behind the table and facing the people, and this last is no novelty for it was the custom in Spain before the eleventh century.

When the so-called priest stands with his back to the people thus hiding the elements, he is making it appear as a mystery, but when as in the above named churches, and some of our own, he stands with his face to the people, with the elements before him there is then no concealment nor mystery.

In the Canadian R. E. books the rubric, "When the priest standing before the Table," etc., is entirely expunged. Instead thereof is,

"Then the Minister, still kneeling in the same place, shall say." The rubric, "If any of the Bread and Wine remain," which was intended to prevent any of the elements being reserved, is expunged, not being necessary as they have not been consecrated.

Vestments. (See *Black Gown* and *Surplice in the Pulpit*.) Fifty years ago our clergy were content with the surplice and gown, neither did they wear a distinctive dress in the streets as if they were a higher caste than the humble laity.

Several years ago we met an old friend, a D.D. and Canon, (a High Churchman of the old school) and remarking to him that one of the English bishops had just appeared in a peculiar vestment he replied that he did not like it, and the true dress for a clergyman was the cassock, "the short cassock such as I wear." "Ah, Doctor," was our reply, "when we were boys clergymen did not wear that costume," and, taking hold, at the same time of the lappet of his unbuttoned coat, we added, "Doctor, when did this come in?" with emphasis, but smiling, he answered, "by degrees," and walked on, and a few years after a gentleman wrote in *The Rock* that as he was waiting at the Windsor railway station he saw four gentlemen from Clewer standing near him. They all wore the Roman collar, the limp felt hat and the long, single-breasted frock coat, and he asked one of the porters if they were R. C. priests. "No, sir," was the

reply, "they ain't Roman priests, but they be very good imitations of them."

The use of the Roman Mass vestments have been pronounced illegal.

Wafers. The Administration of Wafers instead of Bread at the Holy Communion has been pronounced illegal by the English Ecclesiastical Courts.

It has been asked by the Rev. Dr. Maguire "What is this object which is worshipped as God? What is its history? Was it made, and if so who made it? Is it a creature or a Creator? What becomes of it? Can it speak as God? Can it act as God? Can it think? Is it eternal? Has it one single attribute as God?"

And the Dr. may well ask what becomes of it, for if it is eternal and does not pass away with the rest of the food and "see corruption" it must remain in the stomach, and after a dozen Communions, how many of his so-called Christs will the Romanist have in his stomach?

The Romanist, believing the wafer to be Christ Himself, eats his salvation and places it in his stomach.

The Protestant receives the elements *by faith*, and places them in his heart.

POSTSCRIPT.

Music. The Pan Anglican Synod is now almost forgotten. The Bishop of Delaware describing it said "One hundred bishops were all brought together in St. Paul's Cathedral. There we were to stand up and make our profession of faith, and what a grand thing it would have been to have had the bishops repeat the creed together. Instead of which we stood up for ten minutes and the choir sang an elaborate piece of music which we could not follow."

If our memory serves us it was that pattern bishop Dr. Lee who then filled the see of Delaware.

The Bishop of Worcester in his charge in 1880 said "The so-called intoning of the minister and the chanting of the psalms hinder rather than help, the heavenward aspirations of the people;" and we have felt this ourselves and once when nearly distracted lifted up our head and saw the choir-master marking time like the leader of an orchestra, to "incline our hearts to keep this law."

Dr. Fraser, Bishop of Manchester, said "he knew churches where large congregations would gather when it was known a popular anthem was to be sung, or where a popular singer was known to be taking part in the service, or where some skilful player was about

—to play a favorite voluntary on the organ, and where without such attractions the congregation would not be large."

Such churches are like the famous and *fashionable* Dublin Cathedral which has long been known as "Paddy's Opera."

Ten years ago Dr. Bedell, Bishop of Ohio, published a description of a fearful anthem which we would rather not repeat, but a surgeon's knife must sometimes cut deep and it may still serve as the bishop intended as a warning. But we must use blanks, for they mocked and blasphemed that name which the Jews never mention without adding "Blessed be His Holy Name."

"And this" he said "was what they sang : " . . . is a Spirit ; . . . is a Spirit ; and they that worship Him, and they that worship Him, and they that worship Him must worship Him in Spirit and in truth . . . is a Spirit ; and they that worship Him ; . . . is a Spirit ; must worship Him ; they must : must worship : ship Him ; in Spirit and in truth ; for the Father seeketh such (tenor) ; for the (all loud) seeketh such, seeketh such, seeketh such to worship Him. (Very softly) . . . is a Spirit ; (waxing louder) . . . is a Spirit ; and they ; they that worship Him ; they ; and they ; they that worship Him must worship Him and (loud yellendo) THEY that worship Him ; and they ; must ; that worship Him (tenor, softly) must ; (contralto) worship ; (all) Him in Spirit and in truth ; (all but tenor) for ; (all) the Father seeketh such ; (bass)

—seeketh such ; (all softly) to worship Him ; to worship Him ; to worship (sort of dying away) in Spirit and in tru-u-u-th."

Wycliffe condemned the frivolity and artifice of the church music of his day five hundred years ago as being for "jollity and pride," and that it stirred vain men more to dancing than mourning, and warned the "fools" that delighted in it that they should remember the sharp words of Austin :—"As oft as the song liketh me more than doth the sentence sung, so oft I confess that I sin grievously."

We have added this Postscript because although we have already given two Newspaper articles on Church Music, we have seen half a dozen more in as many weeks, and cannot refrain from adding the following from *Good Housekeeping*.

MUSIC AS SHE IS EXECUTED.

Attending service not long ago in an elegant church edifice where they worship with taste in a highly æsthetic manner, the choir began that scriptural poem that compares Solomon with the lilies of the field when the choir, after expressing unbounded admiration for the lilies of the field, which it is doubtful if they ever observed very closely, began to tell the congregation through the mouth of the soprano that "Solomon in all his glory was not arrayed." Straightway

—the soprano was reinforced by the bass, who declared that Solomon was most decidedly and emphatically not arrayed—was not arrayed. Then the alto ventured it as her opinion that Solomon was not arrayed, when the tenor without a moment's hesitation sang as if it had been officially announced that “he was not arrayed.” Then when the feelings of the congregation had been harrowed up sufficiently and our sympathies aroused for poor Solomon who was allowed to go about in such a fashion even in that climate, the choir altogether in a most cool and composed manner informed us that the idea they intended to convey was that Solomon in all his glory was not arrayed “like one of these.” These what? So long a time had elapsed since they sang of the lilies that the thread was entirely lost, and by “these” one naturally concluded that the choir was designated. Arrayed like one of these? We should think not, indeed! Solomon with a Prince Albert or cutaway coat? Solomon with an eye-glass and mustache, his hair cut pompadour? No, most decidedly. Solomon in the very zenith of his glory was not arrayed like one of these.

Despite the experience of the morning the hope still remained that in the evening a sacred song might be sung in a manner that would not excite our risibilities. But again off started the nimble soprano with the very laudable though rather startling announcement, “I will wash.” Straightway the alto, not to be outdone, declared she would wash.

—And the tenor, finding it to be the thing, warbled forth he would wash. Then the deep chested basso, as though calling up all his fortitude for the plunge, bellowed forth the stern resolve that he also would wash. Next a short interlude on the organ, strongly suggestive of the escaping of steam or splash of the waves,* after which the choir individually and collectively asserted the firm, unshaken resolve that they would wash. At last they solved the problem by stating that they proposed to "wash their hands in innocency, so will the altar of the Lord be compassed."

Another article on the salaries of singers, as soberly written as an ordinary *Prices Current*, says there are two churches in Philadelphia which pay their contraltos \$400 per annum, which is higher than usual; and a genuine alto will command \$300 to \$400, but in Boston \$600, and these salaries are seldom increased. "Should however a *rival church* make an offer for a voice, if the first church is desirous of retaining it, the *rival's price* is paid and the voice retained."

A rival church forsooth! A rival's price! Not a rivalry in good works, but in melodramatic performances by artists often "robed in white to represent the angels" (see *Spliced Choir*) and in buildings professedly consecrated or dedicated to the service of the Almighty God. Sometimes too a notice is given that a "silver collection" will be taken! Is this for the poor, or the poor performers?

* Reminding one of Ethelred's complaint in the 12th century of the "terrible blowing of the bellows" resembling thunder. (See *Organs*).

—Is this the Religion of the nineteenth century? Better far, oh how far, that of the persecuted Nonconformists of the 17th who dreading every moment to be pounced upon by spies and informers, met together secretly in a house in Ironmonger Lane and "*sung a psalm with a low voice.*"

THE ENGLISH INQUISITION.

—When speaking of Bowing in the Creed we used the words "The English Inquisition," and if it did not apply to the Star Chamber no one can deny that the Court of High Commission was deserving of the name.

The former was an ancient court, the members of which consisted of the Privy Council and the Judges, all of whom held office during the king's pleasure only. When he was present he was the sole judge and Queen Elizabeth even suspended Archbishop Grindall (who at the present day would be called a Low Churchman), because he refused to persecute the Puritans.

The Court of High Commission was even more terrible. It was formed by the Queen in 1583, after the death of Grindall, by Archbishop Whitgift's request, and its design was to enforce by every possible means, conformity to the Established Church. Of the forty-four commissioners twelve were bishops, and three members formed a quorum. They were exempted from all legal control, and empowered to make enquiries not only by the legal way of witnesses and juries, but by the rack, torture, etc., and the cruelties of this horrid tribunal were never surpassed (burning alive excepted) by any branch of the Roman Inquisition. Where they thought proper to

—suspect a person, they might administer to him an oath, called *ex officio*, by which he was bound to answer all questions, and might thereby be obliged to accuse himself, his nearest relations or his most intimate friends.

In a word, as Hume says, "this court was a *real inquisition*; attended with all the iniuities, as well as cruelties inseparable from that tribunal." Numbers were maimed or hung for their faith only. Two Congregational martyrs named Copping and Thacker were among the latter. Burrows, a lawyer, and Greenwood, also Congregationalists, for writing books against the Church were hanged in 1593, by Archbishop Whitgift, he being then the ruling spirit. Others were fined and imprisoned in close prisons and dungeons where they died like rotten sheep. For nearly twenty years Whitgift waged war with the Puritans. He fined and imprisoned their clergy, suspended hundreds, and deprived many of their livings, so that the Queen's ministers became alarmed, and Lord Burleigh, the Lord Keeper, as the Chancellor was then styled, hinted to him that he resembled a Spanish inquisitor trapping his prey. At one time, it was said, nearly a third of the whole beneficed clergy were under suspension for refusing to comply with the habits and ceremonies of the church.

In 1630, Laud being then Primate, Dr. Leighton, a Scotch minister, for writing a work against bishops, not more censorious than we see now frequently, was fined £10,000 and condemned to be whipped, set in the pil-

—lory, have one of his ears cut off, one side of his nose slit, and be branded on his face with S. S. for *Sover of Sedition*. Then seven days after to be pilloried again and whipped and have the other ear cut off, and the other side of his nose slit, and to be imprisoned for life!

When the sentence was delivered Archbishop Laud pulled off his cap, and holding up his hands, gave thanks to GOD who had given him the victory over his enemies.

Laud kept a diary, and the following entry related to Dr. Leighton :

“First, he was severely whipped before he was set in the pillory.

Second, being set in the pillory, he had one ear cut off.

Third, one side of his nose was slit up.

Fourth, he was branded on the cheek with a red-hot iron.

On that day se'nnight, his sores upon his back, ears, nose and face being not yet cured, he was whipt again at the pillory in Cheap-side, cutting off the other ear, slitting the other side of his nose, and branding the other cheek.”

How the Most Reverend Archbishop must have gloated over his enemy's sufferings, and that too for years, as Leighton remained in his dungeon eleven years, and until Laud was imprisoned in his turn, and when released by the Long Parliament he could neither walk, see, nor hear.

In 1632, Prynne, a lawyer, wrote a book decrying stage-plays, comedies, dancing, etc.,

—and because the King and Queen frequented these amusements, and the latter sometimes acted a part at private theatricals at court, it was considered a libel against her. He was sentenced to lose both his ears and pay a fine of £3,000. Three years later he wrote a pamphlet against Laud and the bishops, and for this (it being far more serious than inferentially attacking the Queen), it was ordered that the remainder of the stumps of his ears should be cut off, and he to be branded on both cheeks with the letters S. L. This was done, the hangman rather sawing off the remainder of his ears than cutting them. He was also fined £5,000, and ordered to be imprisoned for life.

Henry Sherfield, a bencher of Lincoln's Inn and Recorder of Salisbury, was tried in 1632, for breaking a window, so blasphemous that I hardly dare describe it. In this window were seven pictures of GOD THE FATHER, in form of a little old man in a blue and red coat, with a pouch by his side. One represented HIM creating the sun and moon with a pair of compasses, others as working on the business of the remaining days of the creation. On the fifth day a naked man is lying upon the earth asleep, with so much of a naked woman as from the knees upward growing out of his side, and on the seventh day the LORD GOD sat in an elbow chair at rest!!!

Many simple people did reverence to this window in their going in and out of the church, because they said the Lord their God was there.

—Laud spoke up in excuse of the paintings, and moved as Sherfield had taken them down *in contempt of ecclesiastical authority*, that he be fined £1,000, be removed from the Record-ership, and be committed a close prisoner till he paid the fine and gave bonds for future good behaviour. To all which the Court agreed, except the fine, which was reduced to £500.

The Rev. John Workman preached a sermon against pictures and images, for which he was suspended by the High Commission and im-prisoned. He was so much respected that shortly before this the City of Gloucester had given him an annuity of £20. For this the Mayor and authorities were cited before the High Commission, and the annuity was can-celled. Then Mr. Workman set up a small school, but the Archbishop hearing of it, inhibited him. He then commenced to prac-tice medicine, which the Archbishop likewise absolutely forbade. So that being deprived of all means of subsistence he fell into a melan-choly disorder and died.

The severity of this court was generally ascribed to Laud's passionate disposition. The people could enjoy no rest, until at last, after eighty years of persecution from the Crown and Bishops,* as violence naturally engenders violence, the oppression produced its bitter fruit. The blame must largely rest

* During this period, Grindal¹, as already stated, would not persecute the Puritans, neither was Abbot willing to do so, and both accordingly lost the favor of the Court. Grindall was Primate for eight years and Abbot for twenty-two.

—upon their instructors, for “curses like chickens, come home to roost.” A vindictive spirit arose among the people. The Revolution took place. Acts of retaliation followed, but the sufferings of the Puritans during the three previous reigns were far greater than those of the Episcopalians during the Commonwealth. The jails were not crowded by Episcopalians as they had been by Puritans, nor were Episcopalians branded or mutilated. To be sure numbers of the Royalist clergy were deprived of their livings, amounting, according to some, to sixteen hundred, according to others, twenty-four hundred. A fifth of their income, however, was allotted to their families.

Many of these clergy, however, had been so unmindful of their spiritual duties as to separate themselves from public sympathy. The “great scarcity of preaching ministers” was early noticed, and just before the Revolution in “A certificate from Northamptonshire, 1641,” in the British Museum, it is told of a parsonage worth three hundred pounds a year (probably held by a pluralist), where not even a poor curate remained to read prayers, catechise children, or bury the dead; and of a vicarage where the nave of the church had been pulled down, the lead covering the roof sold, the chancel made into a dog-kennel, and the steeple turned into a pigeon-house.

After the Restoration the Bishops determined to revenge themselves—and one result was our Book of Common Prayer, in which

—they endeavored as far as possible *to spite* the Puritans.

King Charles II. called for all the clergy to subscribe to his book, but upwards of two thousand, or about one-fifth of the clergy of that day, had conscience enough to refuse to do so, and were driven from their pulpits.

In 1663, the first Conventicle Act was passed making it penal for more than five persons, besides the family, to assemble in private houses "for any exercises of religion in any other manner than is the practice of the Church of England;" and the penalty might be inflicted by the justice of the peace, *without a jury!* For the first offence the punishment was three months imprisonment, or a fine of five pounds; for the second, six months or a fine of ten pounds; and for the third (now, however after conviction by a jury), banishment for seven years to some of the American plantations, excepting always, as too congenial an abode, the Puritan colonies of New England. The payment of one hundred pounds would discharge from such imprisonment or transportation, but escape before transportarion subjected the victim to death.

One clause in the act was remarkable, for while one of the plainest and best established maxims of civil policy requires that in all criminal prosecutions favour should always be given to the prisoner, this clause on the contrary was that if any dispute should arise with regard to the interpretation of any part of the

—act, the judges should always explain the doubt in the sense least favourable to conventicles.

The writings of the day teem with accounts of the persecutions. The people were obliged to adore the Almighty in concealment and to adopt ingenious devices to escape notice or to elude pursuit. The Baptists of Bristol hung up a curtain and placed their minister behind it, so that a spy coming in could not see the preacher. Sometimes when a suspicious person made his appearance it was customary for the congregation to begin singing and for the preacher to pause. At Andover the Non-conformists met for prayer in a dark room, until a ray of morning light struggling down the chimney announced the hour to depart.

Thomas Vincent, an ejected clergyman, had occupied a Conventicle at Southwark and was dragged out of his pulpit by the hair of his head, tried, found guilty, committed to prison for three months and then if he would not conform he was to abjure the realm or suffer death. There is a curious description of his Conventicle. Almost every seat that adjoined the sides had a door like the sally port of a fire ship to escape by, and in each door "a small peep-hole like to taverns and ale-houses doors to ken the people before they let them in."

At Duckinfield, in Chester, people still point out the place in the oaken thicket, where the proscribed ministers and their faithful adherents met for prayer, and there is

—also the Pulpit Oak at Eversden, and several trees called Gospel Oaks where they were accustomed to meet.

Sectaries in the city of Chichester were charged with treating contemptuously the Surplice and Prayer-Book. Some were imprisoned and others bound over to the Sessions. At Yarmouth, two hundred Nonconformists were charged in the Commissary Court with not taking the Sacrament.

At Axminster, Devon, the people met in a lonely place near a great wood, and while their pastor was preaching the soldiers rushed in among them and took many captives, some of whom were fined and others imprisoned for five years and some months. Mr. Palmer, a Nottingham Nonconformist minister, was apprehended and some others with him, at his own house, for preaching there on the Lord's Day. A congregation, meeting at a baker's house in Bristol, was visited by the Mayor and Aldermen who burst open the door, but the minister escaped through a back door. At another house a guard of musketeers came to take the people in custody, but it was dark and they escaped through a cellar. In one village in Somersetshire, sixty men and women were apprehended, and, in default of paying fines were sent to gaol. Here is a touching case. They did not dare to raise their voices. "We met at Mr. Russell's in Ironmonger Lane, when Mr. Lambert administered to us the ordinance of the Lord's Supper, and *we sung a psalm with a low voice.*"

—In 1670 a new Bill against Conventicles was passed, by which Informers received one-third of the fines ; officers were empowered to break open houses, except those of peers, where Conventicles were said to be assembled ; constables were to be fined if being aware of such meetings they neglected to give information of them, and a fine of £100 on any Justice of the Peace who should refuse to execute the law. To escape after conviction subjected the victim to death.

Sheldon especially was delighted at the enactment of this statute and zealously availed himself of it. So also did others. Informers were let loose upon all kinds of inoffensive citizens and the severities of the New Conventicle Act were more than doubled by connecting them with the execution of earlier statutes.

Neal tells us that a High Churchman in his sermon before the House of Commons, told the honourable members that Dissenters could be cured only by vengeance, and that the best way was to set "fire to the faggot" to teach these obstinate people "by scourges or scorpions" and to "open their eyes with gall."

The records of a Baptist Church assembling in Broadmead, Bristol, have been preserved. We read "On the 2nd of July (1682), Lord's Day, our pastor preached in another place in the Wood. Our friends took much pains in the rain because many informers were ordered out to search and we were in peace though there were near twenty men and boys in

—search.' "On the 16th brother Founes preached first and brother Whinnell after preached under a tree, it being very rainy. "On the 13th (of August) our pastor preached in the wood, and afterwards broke bread at Mr. Young's in peace. But Hellier and the rest were out that day, and shut up the gates, and kept watch at the weir and behind St. Philip's, and took up several in the evening as vagrants on the Lord's Day and sent some to Newgate and some to Bridewell." "On the 20th met above Scruze Hole, in our old place and heard brother Founes preach twice in peace, and there we met also on the 27th in peace and both days we sang a psalm in the open wood."

The prisons were horrible beyond description, covered with filth of the most loathsome kind ; jaolers and turnkeys exercised despotic power and extorted exorbitant fees, prisoners were crowded together to suffocation, fever and pestilence were engendered and nourished, and numbers perished before their trial. It may seem incredible, but Macintosh in his *History of the Revolution*, gives his authorities for the statement, that Ellwood, the Quaker, and the friend of John Milton, when immured in Newgate for his religion, saw the quarters of those who had been executed for treason, placed close to the prisoner's cells, *and their heads tossed about like footballs!*

Nearly eight thousand Protestant Nonconformists (so called because they would not conform to the Prayer-Book) perished in

—prison in the time of Charles the Second. William Penn reckoned that more than five thousand Quakers perished for the sake of religion, and according to Bishop Short, "Old-mixon says that Jeremy White had collected a list of sixty thousand persons who had suffered for religion between the Restoration and the Revolution."

Charles the Second revived the Court of High Commission at Edinburgh at the urgent request of Archbishop Sharp and others of a kindred character, and it was, if possible, still more cruel to the Covenanters than Whitgift and Laud's had been to the Puritan's and Nonconformists. Imprisonment, fine, torture, death were its daily inflictions, and it became intensified in its tyranny in proportion as the spirit of revolt increased against Episcopacy.

Hunted down, as Macaulay says, like wild beasts, tortured till their bones were beaten flat, imprisoned by hundreds, hanged by scores, exposed at one time to the license of soldiers from England, abandoned at another time to the mercy of bands of marauders from the Highlands.

Bishops were restored to their ancient places and in 1662, ministers were ordered to take presentations from them ; in other words they were to renounce Presbyterianism and accept Episcopacy.

About four hundred, or about one-third of the clergy gave up their churches, manses and stipends rather than submit to this outrageous mandate.

—There was no safety for any one. Masters were held liable for servants; landlords for their tenants; fathers for their wives and children; and to have the least intercourse with a proscribed person was the same as to be guilty. An Act was passed giving power not only to judges, but also to the officers of all the forces to put persons to death without further warrant.

The principal instrument of torture in Scotland at that period was the *Boot*, being a loose frame of wood like a boot into which wedges were driven so as to crush the limb of the prisoner. At one time (in 1668) ten were hanged on one gibbet at Edinburgh and thirty-five before their own doors at different places, all of whom might have saved their lives if they would have renounced the covenant. These executions all of which were principally instigated by Archbishop Sharpe were going on when the king put a stop to them, saying that blood enough had already been shed, and ordered that such of the prisoners as would simply promise to obey the laws for the future should be set at liberty and that the incorrigible should be sent to the plantations.

Chambers says that a calculation was made that previously to 1678 seventeen thousand had suffered fining and imprisonment for attending field-meetings. As for the numbers executed, and shot by the soldiers, there is no record.

And all this occurred in England and Scotland only two centuries ago. In our righteous

—indignation, forgetting the beam that is in our own eye, we can never find words strong enough to condemn the Dragonnades in France at the same period, but conveniently ignore the sufferings of the British Non-conformists and Covenanters.

Hallam, a most impartial critic, observes :—
“ It is somewhat bold in Anglican writers to complain, as they now and then do, of the persecutions they suffered at this period, when we consider what had been the conduct of the Bishops before, and what it was afterwards. I do not know that any member of the Church of England was imprisoned under the Commonwealth, except for some political reason ; certain it is the jails were not filled with them.”

We conclude in the words of the Rev. Talbot Greaves, in a Tract of the Church Association.

“ One word more. There are some who seem to think that Spiritual and Evangelical Religion can best be advanced within the Church of England by withdrawing from her in a solemn protest against error. I cannot see it so. Should we not rather imitate our Lord ? He taught in the temple and He cleansed it. That temple was as corrupt as ever our Church can be, and His foreseeing eye saw how vain would all attempts at reformation prove, yet He taught in it and cleansed it, not once but twice. We cannot see the future. Our

—efforts may yet be crowned with success. At any rate, let us teach in the temple and let us cleanse it :—the result may be with us as it was with our Master, we may be cast out of the Temple, and then the Lord will give it to others ; but let us not court defeat by anticipating it. And let it not be said of us that being armed with the Gospel of Christ and 'carrying the bow of the Spirit,' we turned back in the day of battle."